

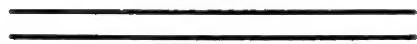
MENNONITE
YEAR BOOK AND ALMANAC

FOR THE YEAR OF OUR LORD

1908

PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE.



PUBLICATION COMMITTEE

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Christ Blessing Little Children.

The Old Year's Blessing.

BY ADELAIDE PROCTOR.

I brought good desires, though as yet but seeds ;
Let the New Year make them blossom into deeds.

I brought joy to brighten many happy days ;
Let the New Year's angel turn it into praise.

If I gave you sickness, if I brought you care,
Let him make one patience, and the other prayer.

Where I brought you sorrow, through his care, at length,
It may rise triumphant into future strength.

If I brought you plenty, all wealth's bounteous charms,
Shall not the new angel turn them into alms ?

I gave health and leisure, skill to dream and plan ;
Let him make them nobler, — work for God and man.

If I broke your idols, showed you they were dust,
Let him turn the knowledge into heavenly trust.

If I brought temptation, let sin die away
Into boundless pity for all hearts that stray.

If your list of errors dark and long appears,
Let this new-born monarch melt them into tears.

May you hold this angel dearer than the last, —
So I bless his future, while he crowns my past.

THE OLD YEAR.

Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1908.

In the year 1908 there will be three eclipses of the sun, and a lunar appulse.

THE FIRST IS A TOTAL ECLIPSE OF THE SUN, January 3, at 4 o'clock, 47 minutes in the afternoon. Invisible here; visible to southern portions of North America, Western South America, the Pacific Ocean and Eastern Australia.

THE SECOND IS AN ANNULAR ECLIPSE OF THE SUN, June 28, at 11 o'clock, 33 minutes in the forenoon. Visible here; visible also to northern portion of South America, most of North America, the Atlantic Ocean and portions of Western Europe and Africa.

THE THIRD IS A LUNAR APPULSE, December 7, at 4 o'clock, 56 minutes in the afternoon. Visible here just at the time the moon is rising; visible generally throughout Europe, Asia, Africa, and the extreme eastern portion of North and South America.

THE FOURTH IS A CENTRAL ECLIPSE OF THE SUN, December 23, at 6 o'clock, 51 minutes in the morning. Invisible here; visible principally in the South Atlantic Ocean and the South Polar regions.

Movable Feasts.

Shrove Tuesday	March 3
Ash Wednesday	March 4
Good Friday	April 17
Easter Sunday	April 19
Ascension Day	May 28
Whitsuntide	June 7
Trinity Sunday	June 14
Corpus Christi	June 18
First Sunday in Advent	Nov. 29

Chronological Cycles.

Dominical Letter	E-D
Epact	27
Lunar Cycle or Golden Number	9
Solar Cycle	13
Roman Indiction	6
Julian Period	6621

THE EMBER DAYS

1st. March 11.	3rd. September 16.
2nd. June 10.	4th. December 16.

In the Jewish Era the year 5669 commences at sunset, September 25, 1908.

In the Mohammedan Era the year 1326 begins on the 4th day of February, 1908.

The Moon (☾) is called the Ruling Planet this year.

The Four Seasons or Cardinal Points.

Spring begins, ☉ enters ♈ March 20, at 7 o'clock, 10 min. even.

Summer begins, ☉ enters ♋ June 21, at 3 o'clock, 00 min. even.

Autumn begins, ☉ enters ♏ September 23, at 6 o'clock, 05 min. morn.

Winter begins, ☉ enters ♐ December 22, at 1 o'clock, 10 min. morn.

☞ The calculations in this Almanac are made to Solar or Apparent Time.

1st Month.

JANUARY.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun sets m. h. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	In the beginning with God. Gen. 1: 1-5.	9 48	4 57	☾	Sirius souths 11.52 ☾	4 7 23	4 37	4 37
2	Thur	The witness of God. 1 Jno. 5: 1-12.	10 48	5 51	☾	☉ in per. ♀ gr. H.L.S.	4 7 23	4 37	4 37
3	Frid	Light is come into the world. Jno. 3: 16-21.	11 52	☾ S.	☾	☉ 3) ♂ ♀ ☾, in per.	5 7 23	4 37	4 37
4	Sat	Begat with the Word of Truth. Jas. 1: 16-27.	12 56	6 48	☾	☉ ♂ ☾ ☉, ☾ in per.	5 7 22	4 38	4 38
1. The Word Made Flesh. First Sunday after New Year. John 1: 1-18. Matt. 2: 13-23; 1 Pet. 4: 12-19.			Day's Length, 9 hours, 16 minutes						
5	Sun	The Word made flesh. Jno. 1: 1-18.	1 59	7 35	☾	♂ ♀, ♂ ♀ ☾ ☾	6 7 22	4 38	4 38
6	Mon	Prophets predict John's coming, Isa. 40: 3-8; Mal. 4: 5-6.	2 59	8 28	☾	♀ sets 8.50	6 7 21	4 39	4 39
7	Tues	The Angel foretells his birth. Luke 1: 5-25.	3 54	9 21	☾	Pollux souths 12.30	7 7 21	4 40	4 40
8	Wed	The preaching of John. Luke 3: 1-14.	4 46	10 18	☾	♂ ♀, ♂ ♀ ☾, ♂ ♂ ☾	7 7 20	4 40	4 40
9	Thur	John's answer. Luke 3: 15-19.	5 34	11 11	☾	7* souths 8.17 ☾	7 7 20	4 40	4 40
10	Frid	Christ's reply to John. Matt. 11: 1-15.	6 21	morn	☾	10) ☾ Gr. Lib. W.	8 7 19	4 41	4 41
11	Sat	John's death. Matt. 14: 1-12.	7 06		☾	☾ Capella s. 9.43	8 7 19	4 41	4 41
2. Jesus and John the Baptist. 1st Sunday after Epiphany. John 1: 19-34. Luke 2: 41-52; Rom. 12: 1-6.			Day's Length, 9 hours, 22 minutes						
12	Sun	Jesus and John the Baptist. Jno. 1: 19-34.	7 52	1 05	☾	Orion souths 10.12	9 7 18	4 42	4 42
13	Mon	Riches in the way of discipleship. Luke 18: 18-27.	8 39	2 06	☾	Rigel souths 9.30	9 7 18	4 42	4 42
14	Tues	The lot of the disciple. Luke 18: 28-34.	9 27	3 07	☾	♂ ♀ ☉ Superior	9 7 17	4 43	4 43
15	Wed	Zaccheus becomes a follower. Luke 19: 1-10.	10 16	4 10	☾	Arcturus rises 11.08	10 7 16	4 44	4 44
16	Thur	Christ receives children. Mark 10: 13-17.	11 05	5 12	☾	Sirius souths 10.52	10 7 15	4 45	4 45
17	Frid	The chiefest disciples. Mark 11: 35-45.	11 54	6 22	☾	♂ ♀ ☾	10 7 14	4 46	4 46
18	Sat	Saul becomes a disciple. Acts 1: 9-30.	morn	☾ R.	☾	18) ☾ in Apogee	11 7 13	4 47	4 47
3. Jesus and His First Disciples. 2nd Sunday after Epiphany. John 1: 35-51. John 2: 1-11; Rom. 12: 7-16.			Day's Length, 9 hours, 34 minutes						
19	Sun	Jesus and His first disciples. Jno. 1: 35-51.	12 42	6 30	☾	♂ ♀ ☾, Orion s. 9.45 ☾	11 7 12	4 48	4 48
20	Mon	Bethel—the house of God. Gen. 28: 10-22.	1 29	7 37	☾	♀ rises 6.00 ☉ ent ☾	11 7 12	4 48	4 48
21	Tues	Material for the sanctuary. Exod. 25: 1-9.	2 14	8 49	☾	♂ Gr. Hel. Lat. S.	12 7 11	4 49	4 49
22	Wed	Solomon's temple. 1 Kings 6: 1-38.	2 58	9 50	☾	Procyon souths 11.16	12 7 10	4 50	4 50
23	Thur	The temple repaired. 2 Ch. 24: 4-14.	3 41	10 40	☾	Canopus souths 10.17	12 7 09	4 51	4 51
24	Frid	The temple cleansed. 2 Ch. 29: 5-19.	4 24	11 27	☾	Rigel souths 10.17 ☾	12 7 08	4 52	4 52
25	Sat	The second temple. Ezra 3: 1-13.	5 07	11 54	☾	7* souths 8.53	13 7 07	4 53	4 53
4. Jesus Cleanses the Temple. 3rd Sunday after Epiphany. John 2: 13-22. Matt. 8: 1-13; Rom. 12: 17-21.			Day's Length, 9 hours, 40 minutes						
26	Sun	Jesus cleanses the temple. Jno. 2: 13-22.	5 52	morn	☾	26) ☾ Gr. Lib. E.	13 7 06	4 54	4 54
27	Mon	Look and live. Num. 12: 4-9.	6 40	12 15	☾	♂ in ☾	13 7 05	4 55	4 55
28	Tues	Saved through Him. Rom. 5: 1-9.	7 32	1 21	☾	♀ rises 5.30	13 7 04	4 56	4 56
29	Wed	The Gospel of Jesus. 1 Thess. 1: 3-10.	8 28	2 40	☾	♂ ♀ ☉, Arct. r. 10.10	13 7 03	4 57	4 57
30	Thur	Christ's mission to save. Luke 9: 51-56.	9 29	3 59	☾	Sirius souths 9.50	13 7 02	4 58	4 58
31	Frid	His commandment is life everlasting. Jno. 12: 44-50.	10 32	5 10	☾	♂ ♀ ☾, Orion s. 8.50	14 7 01	4 59	4 59

MOON'S PHASES.

EASTERN STATES.		CENTRAL STATES.		WESTERN STATES	
New Moon	on the 3rd at 4 25 even	3 45 even		3 05 even	
First Quarter	" " 10th " 8 55 morn	8 15 morn		7 35 morn	
Full Moon	" " 18th " 8 39 morn	7 59 morn		7 19 morn	
Last Quarter	" " 26th " 10 03 morn	9 23 morn		8 43 morn	

Jupiter (♃) is in opposition with the Sun on the 29th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- January 5. *Songs of the Heart.* I. What is true blessedness? Psalm 1; Matt. 5: 3-12.
(A New Year's consecration meeting.)
- " 12. The true centre of life. John 15: 1-10.
- " 19. *Songs of the Heart.* II. How God speaks to men. Psalm 19.
- " 26. The home-mission work of our denomination: a survey. Isa. 58: 1-14.

The First Mennonite Newspaper

BY N. B. GRUBB

The first attempt to publish a distinctly Mennonite paper in this country was made in July, 1836, a little more than seventy-one years ago, by Rev. Henry Bertolet, one of the then ministers of the Skippack Mennonite church. The paper had for its object the advancement of the spiritual condition of the church in the United States and the instructing and unifying of the scattered congregations in like manner as, and with the same end in view that other religious periodicals had in that day.

The editor, an educated and broadminded man in thought and method, was in advance of his day, and as he had the courage of his convictions, suspicion and prejudice were aroused against him on the part of the ministry and laity, thus limiting his usefulness as a minister in his church. Failure in the publication of a church paper under such conditions can readily be foreseen. Only one edition of 2500 copies was printed, and that fell flat from the press. The paper, printed on sheets 10x12 inches, and consisting of sixteen pages, was to be printed monthly.

Rev. Henry Bertolet, the publisher, was a great-great-grandson of Jean and Susanna DeHarcourte Bertolet, French Huguenot refugees, prominently identified with the religious movements of that day, who settled in Oley, Berks county, Pennsylvania, in 1726. Abraham Bertolet, his father, had married a Mennonite girl named Hunsicker, from the Skippach church, and Henry in turn married a Miss Reiff, from the same congregation, thus readily explaining his membership in the Mennonite church. Although called to the ministry, yet his very activity and too aggressive work for the advancement of the church prevented his success as a Mennonite minister. The fact that he was not descended paternally from good old Mennonite stock doubtless contributed largely to his failure in gaining the support of the church.

The following will give the reader some idea of what was in the mind of the publisher and his reason for his new enterprise.

The plan of contents and conditions of publication of *Der Evangelische Botschafter* shall continue unchanged as follows:

CONTENTS

Der Evangelische Botschafter shall consist of two parts, the first of religious and the second of agricultural reading matter.

In the first part special attention will be given to

- a. Consideration of divine subjects generally.
- b. Explanations and expositions of separate passages from the Bible, the Book of all wisdom.
- c. Information concerning the condition of the Mennonite congregations.
- d. Information concerning the condition of other religious bodies.
- e. Recording of all marriages and deaths occurring in all Mennonite congregations so far as the information can be obtained.

In the second part attention will be given to

- a. Articles of general interest in industrial pursuits.
- b. Articles on farm and garden work.
- c. Information relating to inventions and improvements along industrial lines in general and along farm and garden in particular.
- d. Information from the best authorities on the cultivation of the vine, silk and tobacco.
- e. Miscellaneous subjects.

CONDITIONS

1. Der Evangelische Botschafter is issued the first day of each month, printed on good white paper in quarto, at least two sheets to each issue.

2. The subscription price is one dollar per year, 12 numbers.

3. The paper is forwarded at the risk and cost of the subscriber. Those living in the county can have the paper forwarded to them by the carriers at a yearly cost of 25 cents.

4. No order for subscription will be accepted unless accompanied by cash in advance, neither will any subscription be accepted for less than 1 year.

2nd Month.

FEBRUARY.

29 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun s.o. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	Promise to him that believeth. Jno. 5: 24-31.	11 36	6 25	☾	☾ in Perigee	14 7 00	5 00	
5.		Jesus the Saviour of the World. 4th Sunday after Epiphany. John 3: 1-21. Matt. 8: 23-25; Rom. 13: 8-10.				Day's Length, 10 hours, 00 minutes			
2	Sun	Jesus the Saviour of the world. Jno. 3: 1-21.	12 39	☾ S.	☾	☾ 2) ♀ sets 7.50	14 6 59	5 01	
3	Mon	Naomi and Ruth. Ruth 1: 14-22.	1 38	6 55	☾	☾ ♀ ☾	14 6 58	5 02	
4	Tues	Elijah and the widow. 1 Kings 17: 9-23.	2 33	7 58	☾	☾ ♀ ☾, ☾ ♀ ☾	14 6 57	5 03	
5	Wed	Mary and the Angel. Luke 1: 23-56.	3 25	9 04	☾	☾ ♀ sets 7.40	14 6 55	5 05	
6	Thur	Christ and the Syro-Phenician woman. Matt. 15: 21-30.	4 14	10 10	☾	☾ ♀ ☾, Spica r. 10.32	14 6 54	5 06	
7	Frid	The women and the Angel. Mark 16: 1-8.	5 08	11 30	☾	☾ ♀ sets 10.10	14 6 53	5 07	
8	Sat	St. Paul and Lydia. Acts 16: 9-15.	5 49	morn	☾	☾ 8) 7* souths 9.21	15 6 52	5 08	
6.		Jesus and the Woman of Samaria. 5th Sunday after Epiphany. John 4: 7-30. Matt. 13: 24-30; Col. 3: 12-17.				Day's Length, 10 hours, 16 minutes			
9	Sun	Jesus and the woman of Samaria. John 4: 7-30.	6 36	12 30	☾	☾ ♀ in ☾, Arct r. 7.32	15 6 51	5 09	
10	Mon	Naaman healed. 2 Kings 5: 1-19.	7 25	1 04	☾	☾ ♀ ♀, Antares r. 3.21	15 6 50	5 10	
11	Tues	Hezekiah cured. 2 Kings 20: 1-7.	8 12	1 53	☾	Regulus souths 12.18	15 6 49	5 11	
12	Wed	Curing the woman. Matt. 9: 20-24.	9 07	2 28	☾	Andromeda sets 10.05	15 6 47	5 13	
13	Thur	The deaf and dumb man healed. Mark 7: 31-37.	9 50	3 12	☾	☾ ♀ ☾, ☾ in ☾	14 6 46	5 14	
14	Frid	The centurion's servant healed. Luke 7: 1-10.	10 39	3 49	☾	☾ ♀ ☾, ☾ in Apogee	14 6 44	5 16	
15	Sat	Curing of Bartimæus. Luke 18: 35-43.	11 26	4 45	☾	☾ ♀ sets 4.40	14 6 43	5 17	
7.		Jesus Heals the Nobleman's Son. Septuagesima. John 4: 43-54. Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5				Day's Length, 10 hours, 34 minutes			
16	Sun	Jesus heals the nobleman's son. Jno 4: 43-54.	11 58	5 35	☾	☾ Sirius so. 8.00	14 6 42	5 18	
17	Mon	Jesus and the man with dropsy. Luke 14: 1-4.	morn	☾ R.	☾	☾ 17) Orion so. 7.40	14 6 41	5 19	
18	Tues	Jesus and the ten lepers. Luke 17: 11-19.	12 57	6 19	☾	☾ ♀ stationary	14 6 39	5 21	
19	Wed	Jesus and Peter's mother-in-law. Matt. 8: 14-15.	1 40	7 32	☾	Procyon so. 9.20, ☾ e. 3	14 6 38	5 22	
20	Thur	Jesus and the sick of the palsy. Luke 5: 18-25.	2 23	8 45	☾	Polaris souths 9.40	14 6 37	5 23	
21	Frid	Jesus and the man with a withered hand. Matt. 12: 10-13.	3 06	9 55	☾	Capella souths 7.04	14 6 36	5 24	
22	Sat	Jesus and the demoniac child. Mark 9: 17-29.	3 50	11 07	☾	Arcturus souths 8.40	14 6 34	5 26	
8		Jesus at the Pool of Bethesda. Sexagesima. John 5: 1-18. Luke 8: 4-15; 2 Cor. 11: 19-33; 12: 1-9				Day's Length, 10 hours, 52 minutes			
23	Sun	Jesus at the pool of Bethesda. Jno. 5: 1-18.	4 36	morn	☾	☾ Gr. Libration E.	14 6 33	5 27	
24	Mon	God feeds Israel. Exod. 16: 6-21.	5 25	12 07	☾	☾ 24) ♀ Gr. H. L. N.	13 6 32	5 28	
25	Tues	Ravens bring food. 1 Kings 17: 1-7.	6 18	1 11	☾	☾ 7* sets 10.42	13 6 31	5 29	
26	Wed	God feeds His prophet. 1 Kings 19: 1-9.	7 14	2 13	☾	Pollux souths 9.18	13 6 29	5 31	
27	Thur	The barrel of meal and the cruse of oil. 1 Kings 17: 8-16.	8 14	3 14	☾	☾ ♀ ☾, ♀ in ☾	13 6 28	5 32	
28	Frid	A great famine relieved. 2 Kings 7: 1-16.	9 16	4 10	☾	☾ ♀ ☾, Inferior	13 6 27	5 33	
29	Sat	A wicked feast. Dan. 5: 1-31.	10 18	5 22	☾	Regulus so. 10.58	13 6 26	5 34	

MOON'S PHASES.

EASTERN STATES.			CENTRAL STATES.			WESTERN STATES.		
New Moon	on the 2nd "	3.33 morn		2.58 morn			2.18 morn	
First Quarter	" " 8th "	11.29 even		10.49 even			10.09 even	
Full Moon	" " 17th "	3.07 morn		2.27 morn			1.47 morn	
Last Quarter	" " 24th "	10.26 even		9.46 even			9.06 even	

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- February 2. The real heart of Christian Endeavor. Col. 3: 1-4, 12-25; 4: 1-6. (Christian Endeavor Day. Consecration meeting.)
- " 9. Ministering to strangers and the sick. Matt. 25: 31-46.
- " 16. Ministering to prisoners and the poor. Matt. 25: 31-46.
- " 23. The foreign-mission work of our denomination: a survey. Rom. 10: 8 15.

5. Twenty-five hundred copies are published monthly. Each subscriber is obliged to receive all former issues until the supply is exhausted.

6. Orders to discontinue must reach this office not later than the 11th number, otherwise the subscription will be continued for another year.

AGENTS

The Ministers and elders of all Mennonite churches in the entire Union.

The editor's introduction, very interesting reading matter, fills one page of three columns. Therein he points out the necessity of such reading matter in the family and the good results coming from having such a publication in the church with the members reading it, also comparing such reading matter with the Scriptures. He also sets forth the good accomplished by the Apostles, by writing epistles and sending them to the churches, emphasizing the fact that these letters have been spreading their good influence down the ages to the present time. He hopes through the Press to awaken interest in the cause of religion, saying that the press has a great influence over the people and that he feels it to be his duty and that of his co-laborers to endeavor to gain a religious influence over the community. He appeals to the officials of the church to assist him in circulating his publication inasmuch as the paper is expressly intended for the followers of Menno Simon.

The paper was neat in its makeup and the contents were well selected, clearly showing that the editor was not a novice in literature and was well fitted for a German publisher. The following is a copy of the title page as it appeared:

DER EVANGELISCHE BOTSCHAFTER

Der Evangelische Botschafter
Eine Monatliche Erbauungs Schrift fuer den
Christlichen Landmann herausgegeben von
HEINRICH BERTOLET

Prediger in den Mennonitischen Gemeinden in Skippack.

Motto: Ein Saeman soll der Christliche Prediger
sein; aber sein Acker liegt in den Herzen seiner
Gemeinde; sein Saame ist Gottes Wort.

Erster Jahrgang. Erste Hefte.
Ausgegeben den Ersten Julius 1836.

BETE UND ARBEITE

Skippackville, Montgomery County, Penna.

Druck und Verlag von C. A. Pulte, 1836.

Revolutionary Trials

During the Revolutionary war among the many that were drafted to serve on the field were many Amish Mennonites. True to the doctrine of non-resistance, they refused to bear arms and serve in the army. They were arrested, taken to Reading, Pennsylvania, and there imprisoned. After a speedy trial they were sentenced to be shot, and the day of execution was set. Meanwhile Rev. Henry Hertzell, a minister of the German Reformed church, interested himself in their behalf, and made a strong personal appeal to the authorities for the freedom of these innocent, unassuming and quiet people. The ground of Rev. Hertzell's appeal was, that these people had fled from Europe to escape military service, and that they could not now be expected to do what their conscience forbade them to do in Europe. The appeal coming from the source it did, was not only heard, but it made a deep impression on those in authority, and the prisoners were granted their freedom.

Among those who were thus arrested and tried and sentenced to be shot were, John Hertzler, Jacob Kauffman, Stephen Kauffman, John Zug, Christian Zug and Jacob Zug and others. That the exemption laws were severe and likewise worked hardship is seen from the price paid for exemption. Two cases will suffice.

John Hertzler, Tax	104£ 2s.
Fine	104
Collection	1 6
	209£ 8s.
Stephen Kauffman, Tax	224£ 18s.

A Christian must be a Christian all the days. It is not enough to be "in the Spirit on the Lord's Day"—we must be "in the Spirit" on the other days, too. We are to "keep ourselves in the love of God" all the week. Holiness does not consist merely in devout feelings toward God and reverent worship in God's house. We are to be Christians in our school life, in our business, in our amusements, in our friendships. We are to carry out the principles of Christianity in our associations with the world.

3rd Month

MARCH.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun slo. m.	Sun rise h.m.	Sun sets h.m.
9.		Jesus Feeds the Five Thousand. John 6: 1-21. Quinquagesima. Luke 18: 31-43; 1 Cor. 13: 1-13.				Day's Length, 11 hours, 08 minutes			
1	Sun	Jesus feeds the five thousand. Jno. 6: 1-21.	11 18	6 33	☾ ☾ in Perigee	☾	13 6 25	5 35	
2	Mon	The lust for flesh. Num. 11: 24-35.	12 15	☾ 8.	☾ ☾ 2) ☾ ☾ ☾		12 6 24	5 36	
3	Tues	God's care for Israel. Neh. 9: 4-15.	1 09	6 31	☾ ☾ ☾ ☾		12 6 23	5 37	
4	Wed	Serving tables. Acts 6: 1-8.	2 01	7 38	☾ ☾ ☾ ☾	☾ ☾ sets 7.30	12 6 21	5 39	
5	Thur	The broken bread. Matt. 26: 26-35.	2 51	8 47	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾	12 6 20	5 40	
6	Frid	The Lord's Supper. 1 Cor. 11: 20-27.	3 40	9 58	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾, ☾ Gr.Lib.W.	11 6 19	5 41	
7	Sat	Let a man examine himself. 1 Cor. 11: 20-27.	4 28	11 07	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ sets 11.30	11 6 17	5 43	
10.		Jesus the Bread of Life. John 6: 22-51. 1st Sunday in Lent. Matt. 4: 1-11; 2 Cor. 6: 1-10.				Day's Length, 11 hours, 26 minutes			
8	Sun	Jesus the Bread of life. Jno. 6: 22-51.	5 17	morn	☾ ☾ ☾ ☾	Regulus souths 7.33	11 6 16	5 44	
9	Mon	The Lord my Light. Ps. 27: 1-14.	6 06	12 18	☾ ☾ ☾ ☾	☾ ☾ 9) Arcturus r.8.38	11 6 15	5 45	
10	Tues	Ye are the light of the world. Matt. 5: 13-20.	6 56	12 54	☾ ☾ ☾ ☾	☾ ☾ Androm. s. 8.22	10 6 13	5 47	
11	Wed	Jesus the Light of the world. Jno. 8: 12-19.	7 45	1 27	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾, Rigel s. 11.12	10 6 12	5 48	
12	Thur	The eye the light of the body. Matt. 6: 19-23.	8 34	2 19	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ stationary	10 6 11	5 49	
13	Frid	Light in the world. John 3: 18-22.	9 22	2 52	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾, ☾ in Apogee	10 6 10	5 50	
14	Sat	No night there. Rev. 22: 1-7.	10 08	3 27	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ sets 3.10	9 6 08	5 52	
11.		Jesus Heals a Man Born Blind. John 9: 1-12. 2nd Sunday in Lent. Matt. 15: 21-28; 1 Thess. 4: 1-8.				Day's Length, 11 hours, 44 minutes			
15	Sun	Jesus heals a man born blind. Jno. 9: 1-12.	10 54	4 26	☾ ☾ ☾ ☾	Vega rises 10.07	9 6 07	5 53	
16	Mon	The Word made flesh. Jno. 1: 1-18.	11 38	5 24	☾ ☾ ☾ ☾	Procyon souths 7.46	9 6 06	5 54	
17	Tues	Jesus and John the Baptist. John 1: 25-34.	morn	☾ R.	☾ ☾ ☾ ☾	☾ ☾ 17) Orion s. 12.24	8 6 05	5 55	
18	Wed	Jesus and His first disciples. John 1: 35-49.	12 21	6 24	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ sets 11.17	8 6 03	5 57	
19	Thur	Jesus cleanses the temple. Jno. 2: 13-22.	1 04	7 44	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ in ☾	8 6 02	5 58	
20	Frid	Jesus the Saviour. Jno. 3: 1-21.	1 48	8 37	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ Spring beg.	8 6 00	6 00	
21	Sat	Jesus and the Samaritan. Jno. 4: 1-42.	2 34	9 23	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾, ☾ Gr. Lib. E.	7 5 59	6 01	
12.		REVIEW. Luke 11: 14-28; Eph. 5: 1-9. 3rd Sunday in Lent.				Day's Length, 12 hours, 02 minutes			
22	Sun	Review. John 1: 4.	3 22	10 20	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ Stationary	7 5 58	6 02	
23	Mon	Temperance and power. 1 Cor. 9: 25-27.	4 14	11 18	☾ ☾ ☾ ☾	Vega rises 9.35	7 5 57	6 03	
24	Tues	Temperance and honor. Titus 2: 2-7.	5 08	morn	☾ ☾ ☾ ☾	Sirius sets 11.24	6 5 56	6 04	
25	Wed	Temperance a duty. 1 Tim. 3: 2-8.	6 09	12 04	☾ ☾ ☾ ☾	☾ ☾ 25) Reg. s.o. 9.37	6 5 54	6 06	
26	Thur	Temperance and wisdom. Dan. 1: 3-21.	7 05	1 06	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾, ☾ ☾ s.11.00	6 5 53	6 07	
27	Frid	Intemperance the curse of Israel. Amos 6: 1-6.	8 05	2 04	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ Gr. Elong. W.	5 5 52	6 08	
28	Sat	Temperance and the future. Matt. 24: 48-51.	9 04	3 07	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ Orion sets 11.45	5 5 51	6 09	
13.		Temperance Lesson. Prov. 23: 29-35. 4th Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.				Day's Length, 12 hours, 18 minutes			
29	Sun	Temperance Lesson. Prov. 23: 29-35.	10 00	4 09	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ in Aph., ☾ ☾ ☾	5 5 49	6 11	
30	Mon	The Shepherd Psalm. Ps. 23.	11 05	5 13	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ stationary	5 5 47	6 13	
31	Tues	The lost sheep. Luke 15: 1-7.	12 07	☾ S.	☾ ☾ ☾ ☾	☾ ☾ ☾ ☾ 31) ☾ ☾ ☾	4 5 45	6 15	

MOON'S PHASES.

EASTERN STATES.			CENTRAL STATES.			WESTERN STATES.		
New Moon	on the	2nd at 1 59 even	1 19 even			12 39 even		
First Quarter	"	" 9th " 4 44 even	4 04 even			3 24 even		
Full Moon	"	" 17th " 9 30 even	8 50 even			8 10 even		
Last Quarter	"	" 25th " 7 23 morn	6 43 morn			6 03 morn		
New Moon	"	" 31st " 12 00 midnight	11 20 even			10 40 even		

Saturn (♄) is in conjunction with the Sun on the 21st and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- March 1. *Songs of the Heart.* III. How God leads men. Psalm 23. (Consecration meeting)
- " 8. The wise use of time. Eph. 5: 15-21.
- " 15. The wise use of money. 1 Tim. 6: 17-19.
- " 22. The wise use of influence. Eccl. 4: 9, 10; Prov. 27: 6, 9, 10, 17, 19.
- " 29. Home missions: Progress in the Philippines. Matt. 13: 31-33.

Our Missions

Believing that a short sketch of our missions would interest our readers, and also hoping that it might help in some little measure to arouse somewhat more of an interest in our missions, we have prepared the following sketch. We shall endeavor briefly to give an account of our missions among the Indians of America and in the Central Provinces of India, the American and the Asiatic Indians.

Our first mission station was established at Darlington, Indian Territory, May 29, 1880, twenty-seven years ago, among the Arapahoe Indians. This was then, as it is now, the agency of the Cheyenne and Arapahoe Indians, the former being twice as numerous as the latter, which proportion still obtains. The Cheyennes being more haughty and mistrusting, more calculative, more inclined to be sceptic and less emotional than the Arapahoes and hence less easily reached and influenced, it seemed best to direct the first efforts towards the lesser tribe, it being thought advisable to work along the lines of least resistance. A mission house was erected, where a boarding-school for Indian children was maintained for some years. Fire destroyed this building, February 19, 1882, and a new one was erected, toward which Congress contributed \$5000, on condition that when mission work should cease the house and land should revert to the government. For various reasons this work was relinquished after a time and our interest in the property ceased.

Our work among the Arapahoes, however, did not cease, but has been steadily continued at Cantonment, Indian Territory, to which place a large portion of the tribe removed and where a station was established, in the fall of 1883, for both tribes. Here active work along spiritual lines is being carried on. The Government providing for the educational work among children, our workers are devoting their all to the spiritual uplifting of young and old. Regular Sunday services are being held in the chapels erected as well as religious services for the children in the government schools. Brother and Sister John A. Funk, assisted by Frank Harrington, a native helper, have been in

charge of the Arapahoe mission for some years. They have translated and printed parts of the Bible in the Arapahoe language, so that these Indians can read the Blessed Light in their mother-tongue.

The Arapahoes are learning to take care of themselves, many of them becoming tillers of the soil, always having been children of nature, so that within recent years many have removed to their farms eight to twenty miles to the southeast of Cantonment, making it inconvenient to come to the chapel services, so during the past year, as a convenience to these, services were held for a while in a shed especially erected, later in the house of an Indian and lately in the school-house in Canton. The Mission Board has decided to remove the Arapahoe station to the Indian settlement, proposing to build a house for the missionary and also to move the chapel to the same place. Thus will the Gospel keep up with the Indian. The Arapahoe Christian church numbers about 60 members.

The Cheyenne mission at Cantonment is in charge of Rev. Rudolph Petter and wife, with Harvey Whiteshield, a native Cheyenne, as helper, and is in a flourishing state, numbering at present about 55 members in the congregation. The Cheyennes do not understand the Arapahoe language and affiliate but little with them, so that a combined mission was impracticable. Brother Petter has, with a vast amount of labor, compiled a Cheyenne grammar and has put their language into a written form. He has also translated large parts of the Scriptures into their language and printed them and is able to preach to them in their own language, in a most substantial way opening the way for the Spirit to work among this people. Regular preaching services are now being held at an out-station opened about twelve miles west of Cantonment, at the urgent request of Indian chief Mower. The Cheyennes, formerly very wild and troublesome, are now seeking and seeing a light. "Bring it to us," is their cry. They are diligent in attendance and desirous for truth and wish to have a permanent chapel at this out-station for their meeting place.

A second Cheyenne station at Haoenaom,

4th Month.

APRIL.

30 Days

Date	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun Mo. m.	Sun Rise h.m.	Sun Sets h.m.
1 Wed		As sheep among wolves. Matt 10: 16-31.	12 47	6 22	☾	♀ in Perihelion ☾	4 5	44 6	16
2 Thur		Feed my sheep. Jno. 21: 4-19.	1 27	7 29	☾	☐ ♀ ☉, Castor so. 6.46	4 5	43 6	17
3 Frid		Sheep in wolves' clothing. Matt. 7: 15-20.	2 17	8 37	☾	♀ sets 8.25	3 5	42 6	18
4 Sat		The Lord's flock. Jer. 23: 1-5.	3 07	9 50	☾	♂ ♀ ☉, ♂ ♂ ☉, ♂ ♀ ♂	3 5	40 6	20
14		Jesus the Good Shepherd. 5th Sunday in Lent. John 10: 11-18. John 8: 46-59; Heb. 9: 11-15.				Day's Length, 12 hours, 40 minutes			
5 Sun		Jesus the good Shepherd. Jno. 10: 11-18.	3 57	11 04	☾	♂ sets 9.40	3 5	39 6	21
6 Mon		The Shunamite's son. 2 Kings 4: 18-37.	4 48	morn	☾	☐ ♀ ☉, Orion s. 10.42	3 5	38 6	22
7 Tues		The son of the widow of Nain. Luke 7: 11-18.	5 38	12 20	☾	Spica r. 8.40, ☉ in ☉	2 5	37 6	23
8 Wed		The raising of Dorcas. Acts 9: 36-43.	6 28	12 57	☾	♂ 8) Sirius. s. 10.34	2 5	36 6	24
9 Thur		Job's comfort. Job 19: 23-29.	7 16	1 42	☾	♂ ☐ ☉	2 5	35 6	25
10 Frid		Paul on the Resurrection. 1 Cor. 15: 35-58.	8 03	2 37	☾	☉ in Apogee ☾	1 5	34 6	26
11 Sat		Concerning which are asleep. 1 Thess. 4: 14-18.	8 49	3 19	☾	Altair souths 2.20	1 5	33 6	27
15		The Raising of Lazarus. Palm Sunday. John 11: 32-44. Matt. 21: 1-9; Phil. 2: 5-11.				Day's Length, 12 hours, 54 minutes			
12 Sun		The raising of Lazarus. John 11: 32-44.	9 33	4 07	☾	Vega rises 8.48	1 5	32 6	28
13 Mon		The anointing of Aaron. Lev. 8: 1-17.	10 17	4 48	☾	Orion sets 10.04	0 5	30 6	30
14 Tues		Saul anointed. 1 Sam. 10: 1-25.	11 00	5 29	☾	♂ ♀ ♀ Antares r. 10.27	☉ 5	29 6	31
15 Wed		Samuel anoints David. 1 Sam. 16: 1-23.	11 44	5 58	☾	Rigel sets 10.01	F. 5	28 6	32
16 Thur		Uction from the Holy One. 1 Jno. 2: 15-20.	morn	☉ R.	☾	♂ 16) 7* sets 9.31	0 5	26 6	34
17 Frid		The outpouring of the Holy Spirit. Acts 2: 1-13.	12 30	7 58	☾	☉ Gr. Lib. E.	0 5	25 6	35
18 Sat		Showers of blessing. Mal. 3: 8-12.	1 18	8 37	☾	♂ Gr. Hel. Lat. S.	1 5	24 6	36
16		Jesus Anointed at Bethany. Easter Sunday. John 12: 1-11. Mark 16: 1-18; 1 Cor. 5: 6-8.				Day's Length, 13 hours, 12 minutes			
19 Sun		EASTER. Jno. 12: 1-11.	2 09	9 41	☾	Antares souths 12.36	1 5	23 6	37
20 Mon		The meekness of Moses. Num. 12: 3-8.	3 04	10 50	☾	Orion s. 9 48 ☉ e. ☾	1 5	22 6	38
21 Tues		Meekness unto all men. Titus 3: 1-9.	4 01	11 47	☾	☐ stationary, ☉ in ☉	1 5	20 6	40
22 Wed		Humility before honor. Prov. 15: 20-33.	5 00	morn	☾	♂ ☐ ☉	1 5	19 6	41
23 Thur		Humility for the haughty. Prov. 8: 1-12.	5 59	12 48	☾	♂ 23) Sirius s. 9.32	2 5	18 6	42
24 Frid		A contrite and a humble spirit. Isa. 57: 15-21.	6 57	1 50	☾	☐ Vega rises 7.34	2 5	17 6	43
25 Sat		The prayer of the humble man. Ps. 35: 13-28.	7 53	2 40	☾	☐ ☐ ☉, ☉ in Perigee	2 5	16 6	44
17		Jesus Teaches Humility. 1st Sunday after Easter. John 13: 1-15. John 20: 19-31; 1 John 5: 4-10.				Day's Length, 13 hours, 12 minutes			
26 Sun		Jesus teaches humility. Jno. 13: 1-15.	8 47	3 28	☾	♀ Gr. Elong. E.	2 5	15 6	45
27 Mon		The home in Eden. Gen. 2: 8-25.	9 38	3 50	☾	♂ ♀ ☉. Rigel s. 8.20	2 5	13 6	47
28 Tues		The home of a King. 1 Kings 7: 1-12.	10 27	4 33	☾	♂ rises 3.40	3 5	12 6	48
29 Wed		Longing for home. Ps. 137.	11 16	5 50	☾	♂ ☐ ☉	3 5	10 6	50
30 Thur		Job's home life. Job 1: 1-5.	12 05	☉ S.	☾	♂ 30) Arct. so. 11.37	3 5	09 6	51

MOON'S PHASES.

EASTERN STATES.		CENTRAL STATES.		WESTERN STATES.	
First Quarter on the 8th at 11.33 morn.		10.53 morn.		10.13 morn	
Full Moon " " 16th " 11.57 morn		11.17 morn		10.37 morn	
Last Quarter " " 23rd " 2.08 even		1.28 even		(22) 12.48 morn	
New Moon " " 30th " 10.35 morn		9.55 morn		9.15 morn	

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- April 5. *Songs of the Heart.* IV. The men whom God accepts. Psalm 24. (Consecration meeting.)
- " 12. Temperance meeting: Lessons from the life of John B. Gough. 2 Sam. 22: 17-27.
- " 19. Sunday, our weekly Easter, and how to observe it. John 20: 1-10, 19-23; Rev. 1: 10.
- " 26. Foreign missions: Paton and missions in the Islands. Acts 28: 1-10.

near Clinton, Oklahoma, is now in charge of Brother J. B. Ediger and wife. Sisters Bertha Kinsinger and Agnes Williams, with an Indian helper, Alfridge, had charge of it until recently, with our different missionaries going there occasionally to preach for them. The congregation numbers about a dozen members. These two sisters will probably go to Cantonment later on to assist Rev. Petter so that he may devote more time to his linguistic work which now demands much of his time.

Brother and Sister H. J. Kliever have charge of a third Cheyenne station at Hammon, Oklahoma. Here a small number of Indians have seen the light and with the rite of baptism have been admitted into Christ's church.

A few years ago a mission was established among the so-called Northern Cheyennes at Busby, Montana, which is now in charge of Rev. and Mrs. G. A. Linschied, with Alfred Brown, an ardent Indian, as helper. The outward results here are thus far one soul, but we must not forget that we cannot see the inner workings of the Spirit. These Indians come willingly to hear the Gospel and seem impressed, not as yet however to the point of surrender. Another chapel is to be built twenty miles from this station and another missionary is much needed in this field.

Our work among the Hopis at Oraibi, Arizona, is under the care of Rev. and Mrs. J. B. Epp. This mission has had peculiar difficulties to contend with, owing to two hostile parties among the Hopis, the "friendly" and the "unfriendly," so-called because of their attitudes toward the government and its officials and schools. Both parties are comparatively friendly toward the mission, but the missionaries must exercise the greatest care not to show any partiality, and neither wanted the missionaries to have anything to do with the other. This animosity increased until within the last year; in an open conflict the "friendly" ones expelled the "unfriendly" from the village. The latter encamped near a spring some miles away from Oraibi, where they still remain. This turmoil among themselves and the fact that Missionary Epp also visited

the expelled party and preached to them, for a time caused even the "friendly" ones to absent themselves from the services in the chapel, not a single one coming. Gradually they began to come again, and of late the meetings have been fairly well attended. Those driven out are not being neglected. Missionary Epp visits them occasionally and preaches to them and Sister Mary Schirmer is living among them and trying to show them the way to Christ, quite alone among them, living in a hut, "but not afraid," she says, "knowing that I have the Lord with me."

Brother and Sister J. B. Frey are breaking the Bread of life to the Indians at our second mission among the Hopis at Moen Copi, near Tuba, Arizona. Judging by the number of converts alone, this field is not as prosperous apparently as some of our others, but two converts having been gained. The Gospel preaching and living have, however, made some impression and wrought some happy changes among these Indians.

Sixteen white mission workers, including the wives of our missionaries and four native helpers, are at present working among the American Indians at our different stations. The need for more continues especially so in the Montana field. Pray ye the Lord of the harvest for workers and if he calls you, go.

In the fall of 1900 four pioneer missionaries, Rev. and Mrs. J. F. Kroeker and Rev. and Mrs. P. A. Penner, were sent to India to establish our first mission stations in that far distant land, teeming with its millions of heathens. They landed in Bombay, India, December 9, 1900, strangers in a strange land, without home and no place selected for locating. The missionaries of the Elkhart brethren at Dhamtari opened their doors to them and there they remained for ten months while they looked around for a field and observed mission methods, securing valuable preparation for later work. They finally decided upon the Central Provinces, Rev. and Mrs. Kroeker locating in Janjgir, and Rev. and Mrs. Penner in Champa, in the fall of 1901. This pioneer work was very trying to the workers, caused very largely by the unsuitable living quarters, Rev. and Mrs. Kroeker living in a

5th Month.

MAY.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Jesus in the home at Bethany. Luke 10: 38-42.	12 55	6 58	♈	♄ Gr. Lib. W.	3 5	07 6	53
2	Sat	The eternal home. 2 Cor. 5: 11.	1 46	7 47	♈	Regulus souths 11 12	3 5	06 6	54
18.		Our Heavenly Home. 2nd Sunday after Easter. John 14: 1-14. John 10: 12-16; 1 Pet. 2: 21-25.				Day's Length, 13 hours, 48 minutes			
3	Sun	Our heavenly home. John 14: 1-14.	2 37	8 32	♈	♄ ♀ ♄, Sirius s. 8.54	3 5	05 6	55
4	Mon	Prophecy of the Spirit's coming. Joel 2: 28-32.	3 29	9 25	♈	♄ ♀ ♄, Spica s. 10.32	3 5	04 6	56
5	Tues	The Holy Spirit promised. John 14: 25-31.	4 19	10 22	♈	♄ ♀ ♄, ♄ in ♈	3 5	03 6	57
6	Wed	The testimony of the Comforter. Jno. 15: 21-27.	5 09	11 23	♈	♀ sets 9.10	4 5	02 6	58
7	Thur	The Spirit's power. Acts 2: 14-21.	5 57	morn	♈	♄ ♀ ♄, ♄ ♀ ♄ Sup.	4 5	01 6	59
8	Frid	The baptism of the Holy Ghost. Acts 1: 1-9.	6 43	12 26	♈	♄ ♀ ♄ in Apogee	4 5	00 7	00
9	Sat	Conversion and the Holy Spirit Acts 10: 44-48	7 27	1 22	♈	♄ ♀ ♄ Alphacca s. 12.25	4 4	59 7	01
19.		The Mission of the Holy Spirit. 3rd Sunday after Easter. John 16: 4-15. John 16: 16-23; 1 Pet. 2: 11-20.				Day's Length, 14 hours, 02 minutes			
10	Sun	The mission of the Holy Spirit. John 16: 4-15.	8 11	2 14	♈	7* sets 7.56	4 4	58 7	02
11	Mon	Thirty pieces of silver. Zech. 11: 10-14.	8 54	3 02	♈	Orion sets 9.00	4 4	57 7	03
12	Tues	A friend's treachery. Ps. 41: 4-13.	9 37	3 45	♈	♄ ♀ in Perihelion	4 4	56 7	04
13	Wed	A false friend. Ps 55: 4-16.	10 22	4 23	♈	Vega sets 3.10	4 4	55 7	05
14	Thur	The mouth of the wicked. Ps. 109: 2-21.	11 10	4 58	♈	♄ Gr. Libration E.	4 4	54 7	06
15	Frid	The betrayer's death. Matt 27: 3-10.	morn	♄ R.	♈	♄ ♀ ♄ 15) Antar. r. 10.22	4 4	53 7	07
16	Sat	In place of Judas. Acts 1: 15-26.	12 00	7 37	♈	♄ ♀ ♄ Spica so. 9.40	4 4	52 7	08
20.		Jesus Betrayed and Denied. 4th Sunday after Easter. John 18: 1-27. John 16: 5-16; Jas. 1: 16-21.				Day's Length, 14 hours, 16 minutes			
17	Sun	Jesus betrayed and denied. John 18: 1-27.	12 55	8 48	♈	Sirius sets 8.04	4 4	51 7	09
18	Mon	The Lord's agony foretold. Zech. 11: 10-14.	1 52	9 55	♈	Procyon sets 10.10	4 4	50 7	10
19	Tues	The affliction on the cross. Ps. 69: 15-22.	2 53	10 56	♈	♄ ♀ ♄, ♄ in ♈	4 4	50 7	10
20	Wed	Confidence in God. Ps. 31: 1-6.	3 54	11 52	♈	♄ ♀ in Perigee	4 4	49 7	11
21	Thur	He hath borne our griefs. Isa. 53: 1-12.	4 53	morn	♈	♄ ♀ enters ♈	4 4	48 7	12
22	Frid	Him whom they have pierced. Zech. 12: 9-14.	5 50	12 43	♈	♄ ♀ ♄ 22) ♀ Gr. H. L. N.	4 4	47 7	13
23	Sat	His voluntary death. Ps. 40: 6-8.	6 44	1 25	♈	♄ ♀ ♄ Rigel sets 7.32	4 4	46 7	14
21.		Jesus' Death and Burial. 5th Sunday after Easter. John 19: 28-42. John 16: 23-30; Jas. 1: 22-27.				Day's Length, 14 hours, 28 minutes			
24	Sun	Jesus' death and burial. John 19: 28-42.	7 34	2 14	♈	7* rises 7.02	4 4	46 7	14
25	Mon	The hope of a Resurrection. Ps. 16: 7-11.	8 23	2 49	♈	♄ ♀ ♄, Orion s. 7.28	3 4	45 7	15
26	Tues	Deliverance from the grave. Ps. 30: 1-9.	9 11	3 24	♈	Pollux sets 10.06	3 4	44 7	16
27	Wed	After three days. Hos. 6: 1-4.	10 59	4 14	♈	Spica souths 9.00	3 4	43 7	17
28	Thur	ASCENSION DAY. 2 Thess. 2: 1-17.	11 57	5 04	♈	♄ Gr. Libration W.	3 4	43 7	17
29	Frid	Stone rolled away. Mark 16: 1-8.	12 28	♄ S.	♈	♄ ♀ ♄ 29) ♀ Gr. Brill.	3 4	42 7	18
30	Sat	Certainty of resurrection. 1 Cor. 15: 12-24.	1 09	8 10	♈	♄ ♀ ♄ Vega souths 2.02	3 4	41 7	19
22.		Jesus Risen from the Dead. 6th Sunday after Easter. John 20: 1-18. John 15: 26; 16: 4; 1 Pet. 4: 8-11.				Day's Length, 14 hours, 38 minutes			
31	Sun	Jesus risen from the dead. John 20: 1-18.	2 11	9 25	♈	♄ ♀ ♄, Polaris s. 1.52	3 4	41 7	19

MOON'S PHASES.

EASTERN STATES.		CENTRAL STATES.		WESTERN STATES	
First Quarter on the	8th at 6 25 morn	5 45 morn		5 05 morn	
Full Moon	" " 15th " 11 34 even	10 54 even		10 14 even	
Last Quarter	" " 22nd " 7 19 even	6 39 even		5 59 even	
New Moon	" " 29th " 10 16 even	9 36 even		8 56 even	

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- May 3. *Songs of the Heart.* V. The silver lining of dark clouds. Psalms 42, 43. (Consecration meeting.)
- " 10. *Being a Christian.* I. In our work and our play. John 5: 17; Eccl. 9: 10; Prov. 17: 22.
- " 17. *Being a Christian.* II. At home and in school. I Chron. 13: 12-14; Isa. 54: 13. (Union meeting with the Juniors.)
- " 24. *Being a Christian.* III. At the ballot-box. Ps. 28: 1-9.
- " 31. Home missions: Alaska for Christ. Isa. 60: 11-22.

miserable hut, which caused the latter to contract a severe illness, so that for a time her life was despaired of; later on they lived in a tent, as did also Rev. and Mrs. Penner, until a storm tore both of them. Before the rainy season came all were comfortably housed. During the first months, while the building was going on, as much time as was permitted was devoted to language study. During this time a few orphans came to the

danger of infection, were promised support if they would live "without the camp." Rev. Penner writes that they had no thought of opening a leper asylum, that they thought perhaps a few more would come, but that had they known that so many would come they would have hesitated to make the above-mentioned promise. The Mission Board had made no provision for such work, so the missionaries undertook it upon their



AN ASSAMESE TRAVELLING-CART

From "A Corner in India."

stations and were gladly received, the boys being cared for in Janjgir and the girls in Champa. There were being cared for last April, 6 girls in Champa and 11 boys in Janjgir, of whom 4 of the former and 8 of the latter are Christians. With the arrival of orphans schools were opened, the boys having a Christian master, the girls a heathen, as no Christian was obtained.

During the second year a few lepers came to the Champa station begging, who though being forbidden the yard because of the

own responsibility, trusting that the God who sent these poor unfortunate lepers would also in some way send the support for them, and well have they been cared for. All told 101 lepers have been admitted, of which number 65 are now at the station, the others have either died, run away or have been discharged. Thirty-five have been baptized.

Two acres of land have been given to the Leper Mission Trust Association, to whom this asylum belongs, and on this two buildings for lepers, each 136 feet long, one for

6th Month.

JUNE.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun last m.	Sun rise h. m.	Sun sets h. m.
1	Mon	The resurrection of dry bones. Ezek. 37: 1-14.	2 11	9 50	♄	♄ ♄ ♄, ♄ in ♄	2 40	7 20	
2	Tues	Those who sleep shall awake. Dan. 12: 1-13.	3 01	10 27	♄	♄ ♄ ♄, Arct. so. 9.27	2 40	7 20	
3	Wed	Christ refutes the Sadducees. Matt. 22: 23-31.	3 50	11 25	♄	Libra so. 10.16	2 40	7 21	
4	Thur	Recompense at the resurrection of the just. Luke 14: 7-14.	4 37	morn	♄	♄ sets 11.10, ♄ in Ap.	2 40	7 21	
5	Frid	Rewards of the resurrection. John 5: 24-31.	5 22	12 17	♄	♄ Spica souths 8.24	2 40	7 22	
6	Sat	The likeness of His Resurrection. Rom. 6: 1-14.	6 05	1 06	♄	♄ 6) Reg. sets 11.46	2 40	7 22	
23	Jesus Appears to the Apostles. John 20: 19-31.		Whitsuntide or Pentecost. John 14: 23-31; Acts 2: 1-13.		Day's Length, 14 hours, 44 minutes				
7	Sun	WHITSUNDAY. John 20: 19-31.	6 48	1 50	♄	♄ ♄ ♄, ♄ Gr. El. E.	1 43	7 23	
8	Mon	Women announce the Resurrection. Luke 24: 4-12.	7 30	2 27	♄	Aldebaran sets 9.20	1 43	7 23	
9	Tues	Christ appears on the way to Emmaus. Luke 24: 13-31.	8 14	2 57	♄	Procyon sets 9.20	1 43	7 23	
10	Wed	Christ appears to Mary Magdalena. Mark 16: 5-13.	8 59	3 25	♄	♄ ♄ ♄, ♄ Gr. Lib. E.	1 43	7 23	
11	Thur	Christ appears to the eleven. Mark 16: 14-20.	9 48	3 35	♄	♄ ♄ ♄, Antar. so. 11.02	1 43	7 24	
12	Frid	Jesus appears to Thomas. John 20: 24-30.	10 41	4 11	♄	Vega souths 1.12	1 43	7 24	
13	Sat	He appears to five hundred. 1 Cor. 15: 1-12.	11 38	4 41	♄	♀ stationary	0 43	7 24	
24	The Risen Christ by the Sea. John 21: 1-25.		Trinity Sunday. John 3: 1-15; Rom. 11: 33-36.		Day's Length, 14 hours, 48 minutes				
14	Sun	The risen Christ by the sea. John 21: 1-25.	morn	♄ R.	♄	♄ 14) ♄ rises 2.43	0 43	7 24	
15	Mon	Jesus the Good Shepherd. John 10: 1-18.	12 39	8 14	♄	♄ ♄ ♄, ♄ in ♄	0 43	7 25	
16	Tues	The raising of Lazarus. John 11: 1-57.	1 41	8 52	♄	♄ in Perigee	0 43	7 25	
17	Wed	Jesus anointed at Bethany. John 12: 1-11.	2 43	9 43	♄	♄ ♄ ♄, Spica s. 1.01	1 43	7 25	
18	Thur	Our heavenly home. John 14: 1-14.	3 43	10 37	♄	♀ in ♄, Altair so. 11.58	1 43	7 25	
19	Frid	The mission of the Holy Spirit. John 16: 4-15.	4 39	11 24	♄	Procyon sets 9.30	1 43	7 25	
20	Sat	Jesus betrayed and denied. John 18: 1-27.	5 32	morn	♄	♄ rises 11.20	1 43	7 25	
25	REVIEW. 1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16-21.		Day's Length, 14 hours, 50 minutes						
21	Sun	Review. 1 Cor. 15: 1-20.	6 22	12 06	♄	♄ 21) ♄ ent. ♄	1 43	7 26	
22	Mon	The woes of drunkenness. Isa. 28: 7-13.	7 10	12 53	♄	♄ ♄ ♄	2 43	7 25	
23	Tues	The curse of drink. Prov. 23: 29-35.	7 57	1 32	♄	♄ Gr. Libration W.	2 43	7 25	
24	Wed	Our personal liberty. 1 Cor. 10: 23-33.	8 44	2 27	♄	♄ rises 2.02	2 43	7 25	
25	Thur	The heart and intemperance. Hos. 4: 5-11.	9 32	3 20	♄	♄ in Aphellion	2 43	7 25	
26	Frid	No place in heaven for the drunkard. Rev. 22: 13-20.	10 22	3 50	♄	Altair souths 1.23	3 43	7 25	
27	Sat	Woe follows strong drink. Isa. 5: 11-23.	11 13	4 19	♄	Pollux sets 11.08	3 43	7 25	
26	Temperance Lesson. Eph. 5: 6-20. 2nd Sunday after Trinity. Luke 14: 16-24; 1 John 3: 13-18.		Day's Length, 14 hours, 50 minutes						
28	Sun	Temperance lesson. Eph. 5: 6-20.	12 04	♄ S.	♄	♄ 28) ♄ ecl. visible	3 43	7 25	
29	Mon	Sin in asking a king. 1 Sam. 12: 6-13.	12 55	8 17	♄	♄ ♄ ♄, ♄ ♄ ♄	3 43	7 24	
30	Tues	The true King. Hos. 13: 9-16.	1 44	9 17	♄	♄ ♄ ♄, Spica s. 12.08	3 43	7 24	

MOON'S PHASES.

EASTERN STATES.		CENTRAL STATES.		WESTERN STATES	
First Quarter on the 6th at 11.58 even		11.18 even		10.38 even	
Full Moon " " 14th " 8.57 morn		8.17 morn		7.37 morn	
Last Quarter " " 21st " 12.28 morn		(20) 11.48 even		11.08 even	
New Moon " " 28th " 11.33 morn		10.53 morn		10.13 morn	

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- June 7. *Songs of the Heart.* VI. What is true penitence? Ps. 51. (Consecration meeting.)
 " 14. How to choose a life-work. 1 Kings 3: 5-15.
 " 21. How to get and keep a situation. Gen. 39: 1-6; 41: 38-44.
 " 28. Foreign missions: Henry Martyn, and missions in India. 1 Cor. 2: 1-16.

men and one for women, have been erected, besides a house for the caretaker and a temporary building for the meetings. A permanent church building is probably completed by this time. All lepers who have no open wounds must work two hours every day. The younger lepers attend school in the morning, the men being taught by a native male Christian, the women by an orphan girl who was at our station for a number of years and became leprous while there. Some of these lepers who came entirely ignorant can now read their Bible.

Medical work is carried on at both stations, though neither of our missionaries is a physician, yet they have been able to do much along this line in winning the hearts of these people for our missions. The crying need of this station is for a skilled physician and surgeon, one who can minister to both body and soul. The consensus of opinion of all foreign missionaries seems to be that the medical missionary is the one most needed among those benighted people, where medical science is unknown. An inestimable blessing would be added to our missions if such a person could be secured for this field.

Work is also being carried on in the surrounding villages, in some of which the Gospel is gladly listened to, while bitter opposition is met in others. Tract and Scripture selling is an important branch of this work, one native Christian devoting all his time to it, but there should be more such. Missionary Penner thinks this branch of the work very important and urgent, since the field is so large that it is impossible for the missionary himself to properly cover it. These tracts and portions of Scripture lay the foundation for future harvest. Such is the experience of missionaries who have been in the field for an extended period of time. The natives seem to receive these tracts and Scriptures quite willingly.

On January 3, 1906, Mrs. Penner passed to her eternal reward under especially sad circumstances, leaving our brother missionary heartbroken and alone. In August of the same year Rev. and Mrs. Wiens came to Champa, and in December Miss Annie Funk, the first missionary in India from our Eastern Conference, arrived in Janjgir. The mission

has 47 Christians, including orphans and lepers. There are four helpers, but many more could be used if they could be found. Native helpers, that is, good ones, are difficult to secure, as all the missions hold on to the good helpers they have, so our mission must depend upon securing workers from our own people. In the meantime the work must go on as best possible.

The health of our missionaries has not been altogether good, yet better than in many other missions. The climate of India seems very trying to some Americans. Missionary Kroeker has at different times been afflicted with sore hands, so much so at times that he was compelled to cease his active labors for a little while. It is hoped that he will remain in the field where he has done such noble work. Meanwhile may all pray that his health may not fail him.

India, with its teeming millions, is a great and promising field. Our particular field is large and quite promising, large numerically and geographically. The need is great, the people are steeped in gross idolatry, woman is looked down upon, not the equal of man, revolting heathen practices are in vogue. These people must be won to the blessed Gospel light, and our missions must do their share of this work. This can only be done by sending more workers the work must be spread. A good beginning has been made, some seed has been sown and has borne fruit. More must be sown, the growing plants must be nurtured and cared for, and great will be the harvest. We who remain at home have a great, a most important part in this work. The church at home must be the backbone and sinew of this work, must furnish the means, must supply the workers for spreading the kingdom of the Lord and of His Christ among these people. The church must pray, give and send. The cry for help is coming continually. Help, O Church, by your prayers, praying constantly, earnestly, confidently, consecrated, wholehearted prayer. Help by giving of your means, yourself if need be, by sending earnest, consecrated helpers.

ANDREW S. BECHTEL.

NOTE—The writer is indebted for the facts in the above article to two articles on our missions, by Rev. A. B. Shelly, and to reports by Missionaries Petter and Penner.

7th Month.

JULY.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun elo. m.	Sun rise h. m.	Sun set h. m.
1	Wed	Christ the great Prince. Rev. 1: 4-8.	2 32	9 49	♂ ♀ ☾, ☐ ♀ ☉	♂ ♀ ☾, ☐ ♀ ☉	4 43	6 7	24
2	Thur	Christ is King. Rev. 17: 1-18.	3 18	10 18	♂ ☉ in Aph., ☐ in Ap.	♂ ☉ in Aph., ☐ in Ap.	4 43	6 7	24
3	Frid	A king's duty. Deut. 17: 14-20.	4 01	11 09	♂ ♀ ☾, ☐ ♀ ☉	♂ ♀ ☾, ☐ ♀ ☉	4 43	6 7	23
4	Sat	Kings to be obeyed. Rom. 13: 1-5.	4 44	11 50	♂ ♀ ☾, ☐ ♀ ☉	♂ ♀ ☾, ☐ ♀ ☉	4 43	6 7	23
27.		Israel Asks for a King. 1 Sam. 8: 10-22.				3rd Sunday after Trinity. Luke 15: 1-10; 1 Pet. 5: 6-11.			Day's Length, 14 hours, 46 minutes
5	Sun	Israel asks for a king. 1 Sam. 8: 10-22.	5 25	morn	♂ ♀ ☉ Inferior	♂ ♀ ☉ Inferior	4 43	6 7	22
6	Mon	A warning for kings. Prov. 31: 1-9.	6 08	12 28	♂ ☉ 6) ♂ ♀ ☉	♂ ☉ 6) ♂ ♀ ☉	4 43	6 7	22
7	Tues	A king hears Gospel. Acts 26: 1-32.	6 51	1 02	♂ ☉ 7) ♂ ♀ ☉, 7* r. 1.22	♂ ☉ 7) ♂ ♀ ☉, 7* r. 1.22	4 43	6 7	22
8	Wed	Joy before the great King. Ps. 98: 1-9.	7 37	1 35	♂ ☉ Gr. Libration E.	♂ ☉ Gr. Libration E.	5 43	6 7	21
9	Thur	God the Strength of Kings. Ps. 99: 1-9.	8 27	2 06	♂ Vega souths 11.48	♂ Vega souths 11.48	5 43	6 7	21
10	Frid	The only Potentate. 1 Tim. 6: 12-16.	9 21	2 37	♂ Pollux sets 9.59	♂ Pollux sets 9.59	5 43	6 7	20
11	Sat	A righteous reign. Isa. 32: 1-8.	10 20	3 11	♂ Antares souths 9.11	♂ Antares souths 9.11	5 43	6 7	20
28.		Saul Chosen King. 1 Sam. 10: 17-27.				4th Sunday after Trinity. Luke 6: 36-42; Rom. 8: 18-23.			Day's Length, 14 hours, 40 minutes
12	Sun	Saul chosen king. 1 Sam. 10: 17-27.	11 22	3 42	♂ Dog days begin	♂ Dog days begin	5 43	6 7	19
13	Mon	Warning a duty. 2 Chron. 19: 8-11.	morn	☐ R.	♂ ☉ 13) ♂ ♀ ☉	♂ ☉ 13) ♂ ♀ ☉	5 43	6 7	19
14	Tues	A watchman unto Israel. Ezek. 3: 15-21.	12 26	8 22	♂ ☉ in Perigee	♂ ☉ in Perigee	5 43	6 7	18
15	Wed	Warn the people. Ezek. 33: 1-16.	1 29	9 39	♂ ☉ Gr. H.L.S.	♂ ☉ Gr. H.L.S.	5 43	6 7	17
16	Thur	Take heed. Acts 20: 28-35.	2 28	10 17	♂ Regulus sets 9.01	♂ Regulus sets 9.01	6 43	6 7	18
17	Frid	Faithfulness demanded. 1 Cor. 4: 1-15.	3 24	10 44	♂ Vega souths 10.46	♂ Vega souths 10.46	6 43	6 7	15
18	Sat	Continue in the faith. Col. 1: 23-29.	4 17	11 29	♂ ☉ 7) ♂ ♀ ☉, 7* r. 12.20	♂ ☉ 7) ♂ ♀ ☉, 7* r. 12.20	6 43	6 7	14
29.		Samuel Warns Saul and the People. 1 Sam. 12: 1-5; 13-25.				5th Sunday after Trinity. Luke 5: 1-11; 1 Pet. 3: 8-15.			Day's Length, 14 hours, 28 minutes
19	Sun	Samuel warns Saul and the people. 1 Sam. 12: 1-5; 13-25.	5 06	11 49	♂ Pollux sets 8.35	♂ Pollux sets 8.35	6 43	6 7	14
20	Mon	A bad king. Dan. chap. 5.	5 55	morn	♂ ☉ 20) Regulus s. 8.50	♂ ☉ 20) Regulus s. 8.50	6 43	6 7	13
21	Tues	Asa a good king. 1 Kings 15: 11-24.	6 42	12 07	♂ ☉ Gr. Lib. W.	♂ ☉ Gr. Lib. W.	6 43	6 7	12
22	Wed	A good son of a good king. 1 Kings 22: 45-50.	7 30	12 39	♂ ☉ in Aphelion	♂ ☉ in Aphelion	6 43	6 7	11
23	Thur	Hezekiah does right. 2 Kings 18: 1-8.	8 19	1 07	♂ ☉ rises 3.40, ☉ ent. ♀	♂ ☉ rises 3.40, ☉ ent. ♀	6 43	6 7	10
24	Frid	Reign of Josiah. 2 Kings 22: 1-20.	9 09	1 40	♂ ☉ stationary	♂ ☉ stationary	6 43	6 7	09
25	Sat	The King's coming. Zech. 9: 9-17.	10 10	2 35	♂ ☉ Gr. Elong. W.	♂ ☉ Gr. Elong. W.	6 43	6 7	09
30.		Saul Rejected by the Lord. 1 Sam. 15: 13-28.				6th Sunday after Trinity. Matt. 5: 20-26; Rom. 6: 3-17.			Day's Length, 14 hours, 18 minutes
26	Sun	Saul rejected by the Lord. 1 Sam. 15: 13-28.	10 50	3 20	♂ ☉ Gr. Elong. W.	♂ ☉ Gr. Elong. W.	6 43	6 7	08
27	Mon	A consecrated place. Gen. 28: 10-22.	11 40	3 59	♂ ☉ stationary	♂ ☉ stationary	6 43	6 7	07
28	Tues	The consecration of Aaron. Exod., chap. 28.	12 28	☐ S.	♂ ☉ 28) ♂ ♀ ☉, ♂ ♀ ☉	♂ ☉ 28) ♂ ♀ ☉, ♂ ♀ ☉	6 43	6 7	07
29	Wed	The anointed Christ. Isa. 61: 1-7.	1 15	8 54	♂ ☉ 2) ☐ in Ap. ☉	♂ ☉ 2) ☐ in Ap. ☉	6 43	6 7	06
30	Thur	Anointing of the Spirit typified. Exod; 40: 13-15.	1 59	9 39	♂ ☉ Gr. Hel. Lat. N.	♂ ☉ Gr. Hel. Lat. N.	6 43	6 7	05
31	Frid	Anointed of God. 2 Cor. 1: 17-24.	2 42	10 14	♂ Altair souths 11.26	♂ Altair souths 11.26	6 43	6 7	04

MOON'S PHASES.

EASTERN STATES.	CENTRAL STATES.	WESTERN STATES
First Quarter on the 6th at 3 27 even	2 47 even	2 07 even
Full Moon. " " 13th " 4 50 even	4 10 even	3 30 even
Last Quarter " " 20th " 7 03 morn	6 23 morn	5 43 morn
New Moon " " 28th " 2 19 morn	1 39 morn	12 59 morn

Venus (♀) is in Inferior Conjunction with the Sun on the 5th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- July 5. *Songs of the Heart.* VII. Longings and satisfactions. Ps. 63. (Consecration meeting.)
- " 12. Character and courtesy. 1 Pet. 3: 8-12.
- " 19. Temperance meeting: How to promote total abstinence. Gal. 5: 16-24.
- " 26. Home missions: The home-mission schoolhouse and what it does. 2 Chron. 17: 1-9.

A Word of Introduction

The accompanying portrait presents the face of the second missionary worker from the Eastern District Conference serving under our Foreign Mission Board in the history of our General Conference. The first one was Brother Henry Weiss, who was a member of the West Swamp congregation before he was employed in the Oklahoma mission. He is now missionary in Chile, South America, under other auspices, where his labors are signally blessed.

Sister Annie Funk, who was sent by our Board to the India field in November, 1906, comes, as most of the readers know, from the Hereford congregation at Bally, Pennsylvania. Her father, James B Funk, is the Deacon of this congregation, in which capacity he has served for over twenty-five years. The name of Funk has been associated with missions in the minds of the people of this community for years. Two members of the family of John H. Funk, who was the present deacon's predecessor in that office, went to China as missionaries years ago, and four others of the same family have been active in this country in promoting the cause of missions at home and abroad.

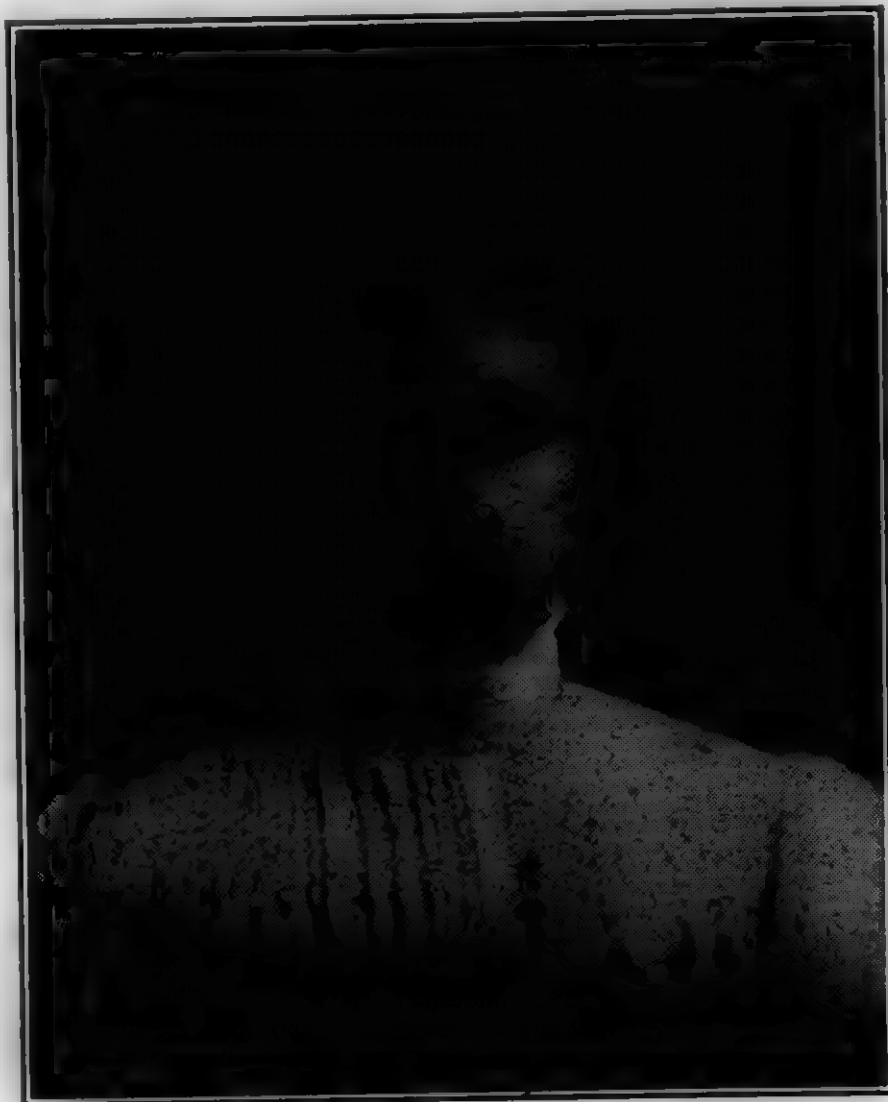
Sister Funk had felt the call to the work of missions for some time. While waiting for the Lord to lead in His own way, she took an active interest in the work of the Church, giving evidence of consecration to the Master's service by her willingness to be used according to her ability in the Sabbath school and her activity in the work of the Christian Endeavor Society. In the acquiring of an education she attended the

State Normal School at West Chester, Pennsylvania, for some time, and in 1898 went to the Training School at Northfield, Massachusetts. After the completion of her course there, she accepted a call to a mission for colored people in Chattanooga, Tennessee, where she labored with devotion and marked success for several years.

From Chattanooga, Miss Funk went to Paterson, New Jersey, as assistant secretary in the Young Women's Christian Association. Here, as everywhere, her genial disposition and her earnest devotion to her work won for her many warm friends, tokens of whose love and interest she was privileged to carry with her to India in the shape of a beautiful folding organ and other smaller gifts. The organ, she writes, is proving a great comfort to her and of good service in the work of bringing the Gospel message to the hearts of the orphan boys and older hearers.

The work at Paterson, though congenial to her in a way, did not seem to be that for which she felt herself more especially called. Moreover, during these years of affiliation with the Methodist Episcopal Church, while laboring with others of the same denomination, she had kept cherishing a warm love for her home Church and an interest in the work of our Conference. When, therefore, the call of our Board came to her while at Paterson, she took the matter in earnest prayer to God, and soon became convinced that this call was God's answer to her years of quiet waiting and looking to Him for the opening of the door to His work for her.

Having given her word of acceptance she



ANNIE FUNK

8th Month.

AUGUST.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun sets m. h. m.	Sun rises h. m.	Sun sets h. m.
1 Sat		An unction from the Holy One. 1 Jno. 2: 18-23.	3 23	10 49	♄	Sirius rises 2.50	6 4 57	7 03	
2 Sun		David Anointed at Bethlehem. 1 Sam. 16: 1-13.	4 05	11 20	♄	Vega souths 9.42	6 4 58	7 02	
3 Mon		The giant Lust. Prov., chap. 7.	4 47	11 52	♄	Orion rises 2.38	6 4 59	7 01	
4 Tues		The giant Jealousy. 1 Sam. 16: 5-16.	5 30	morn	♄	4) Spica sets 9.45	6 5 00	7 00	
5 Wed		The giant Greed. Luke 12: 13-21.	6 17	12 04	♄	Altair so. 10.44	6 5 01	6 59	
6 Thur		The giant Laziness. Luke 19: 20-27.	7 08	12 55	♄	Gr. Libration E.	5 5 02	6 58	
7 Frid		The giant Unbelief. John 3: 18-21.	8 02	1 43	♄	7* rises 11.10	5 5 03	6 57	
8 Sat		The giant Intemperance. Prov. 23: 29-35.	9 02	2 21	♄	♄ in Perihelion	5 5 04	6 56	
9 Sun		David and Goliath. 1 Sam. 17: 38-49.	10 04	3 14	♄	♄ ♄ ♄, ♄ in ♄	5 5 05	6 55	
10 Mon		Anger forbidden. Eccl. 7: 7-11.	11 08	3 54	♄	Rigel rises 2.16	5 5 06	6 54	
11 Tues		Anger characteristic of fools. Prov. 29: 8-27.	morn	♄ R.	♄	11) ♄ Gr. Brill.	4 5 07	6 53	
12 Wed		Anger brings its punishment. Job 5: 1-16.	12 10	8 29	♄	♄ in Perigee	4 5 08	6 52	
13 Thur		Baal's sinful anger. Gen. 22: 22-35.	1 09	9 05	♄	♄ ♄ ♄, Vega so. 8.58	4 5 09	6 51	
14 Frid		Our Lord's anger. Mark 3: 1-8.	2 05	9 37	♄	♀ Gr. Hel. Lat. S.	4 5 10	6 50	
15 Sat		God's anger with Israel. Num. 14: 14-45.	2 57	10 05	♄	♄ ♄ ♄, Orion r. 144 ♄	4 5 12	6 48	
16 Sun		Saul tries to kill David. 1 Sam. 18: 6-16.	3 48	10 33	♄	Sirius rises 3.52	3 5 13	6 47	
17 Mon		A friend of God. Gen. 18: 16-33.	4 37	10 58	♄	♄ ♄ ♄, Antar. s. 10.50	3 5 14	6 46	
18 Tues		God's Chosen. Isa. 41: 1-9.	5 26	11 24	♄	18) ♄ Gr. H.L.N.	3 5 15	6 45	
19 Wed		Works prove friendship. Jas. 2: 15-26.	6 16	11 52	♄	♄ ♄ ♄, 7* r. 10.00	3 5 17	6 43	
20 Thur		The advantage of friendship. Prov. 17: 12-19.	7 06	morn	♄	♄ ♄ ♄ Sup., ♄ ♄ ♄	2 5 18	6 42	
21 Frid		Danger from evil friends. Deut. 6: 6-12.	7 57	12 23	♄	♀ rises 3.30, ♄ in ♄	2 5 19	6 41	
22 Sat		Worldly friendships forbidden. Jas. 4: 4-11.	8 47	12 59	♄	♄ ♄ ♄, ♄ ♄ ♄, ♄ ♄ ♄	2 5 20	6 40	
23 Sun		Friendship of David and Jonathan. 1 Sam. 20: 30-42.	9 37	1 41	♄	Markab so. 12.56	2 5 21	6 39	
24 Mon		Anger without sin. Eph. 4: 26-32.	10 26	2 32	♄	Dog Days End	2 5 23	6 37	
25 Tues		Slow to wrath. Jas. 1: 19-27.	11 12	3 32	♄	Achermar so. 3.24	2 5 24	6 36	
26 Wed		Cease from anger. Ps. 37: 1-23.	12 04	♄ 8.	♄	26) ♄ ♄ ♄, ♄ ♄ ♄	2 5 25	6 35	
27 Thur		How to use our enemies. Rom. 12: 9-21.	12 40	8 16	♄	♄ ♄ ♄	1 5 26	6 34	
28 Frid		Shedding of blood forbidden. Gen. 9: 1-7.	1 22	8 57	♄	Antares sets 10.08	1 5 27	6 33	
29 Sat		Anger forbidden by Christ. Matt. 5: 21-26.	2 04	9 33	♄	Orion souths 12.44	1 5 28	6 32	
30 Sun		David spares Saul's life. 1 Sam. 26: 17-25.	2 45	10 06	♄	Spica sets 8.08	0 5 30	6 30	
31 Mon		Delivered in battle. Ps. 140: 1-13.	3 28	10 36	♄	Vega souths 7.53	0 5 31	6 29	

MOON'S PHASES.

	EASTERN STATES.	CENTRAL STATES.	WESTERN STATES
First Quarter on the 4th at	4.42 morn.	4.02 morn.	3.22 morn
Full Moon " " 11th "	12.00 midnight	11.20 even	10.40 even
Last Quarter " " 18th "	4.27 even	3.47 even	3.07 even
New Moon " " 26th "	6.01 even	5.21 even	4.41 even

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- August 2. *Songs of the Heart.* VIII. How can we serve the church? Ps. 84. (Consecration meeting.)
- " 9. Why and how to be healthy. 1 Cor. 6: 19, 20.
- " 16. Lessons from the sea. Ps. 107: 23-32.
- " 23. Vacation religion. Mark 6: 30-44.
- " 30. Foreign missions: Cyrus Hamlin, and missions in Turkey. 1 Cor. 9: 13-23.

essayed to make use of the few months before the time the Board wished her to sail, in private study with Mrs. Osborne, Principal of the Brooklyn Missionary Training Institute, who has herself been a missionary in India. This devoted worker in the cause of missions readily granted Miss Funk's request for such instruction, but after a few weeks the study was cut short by an accident by which the teacher was disabled. Miss Funk then spent several months at her parents' home making such preparations as she had learned from Mrs. Osborne and others to be desirable and necessary for the journey and for the stay in India.

On September 30th she was publicly consecrated to the mission work, the services being held in her home church at Bally. Three members of the Mission Board, the Brethren A. B. Shelly, Peter Balzer and Gustav Harder were present, and together with the pastor of the church as President of the General Conference, conducted the services. Several other ministers present joined with the congregation in praying a God-speed upon her undertaking.

Sister Kuehny, of Oklahoma, then studying at a Deaconess institute in Cincinnati, Ohio, had been called by the Board at the same time and for the same field. She had also accepted, and it was the intention and the expectation that the two should go together. However, owing to a bodily ailment which would not yield to medical treatment, Miss Kuehny was, almost at the last moment, compelled to give up going. The Board then, in view of the long journey to be made alone, gave Miss Funk the option of waiting another year, till a companion missionary would be ready to go. But she unhesitatingly, and as her friends thought, with considerable bravery (though she did not admit this view of it), decided to go alone. As she repeatedly expressed herself, she felt it was the Lord's leading, and following that, she was safe under His protecting care. She never thought anything else but that He who had called her would bring her safely there. And according to her faith, so it was. Her journey was a most propitious one, far above the average experience of ocean travellers.

On November 15th a farewell service was held in the church, in which a number of ministers took part, and at which many friends of the departing missionary were present. The Brethren W. S. Gottshall, H. G. Allebach and A. B. Shelly spoke on topics of a general missionary character and on the work of the field in India. The following day, accompanied by her pastor and Miss Mary Bechtel, she went to New York, and on the morning of the 17th a company of friends from Paterson, Nyack, New York and Pennsylvania, who gathered on the pier, waved her a fond farewell, as the steamer *New York*, of the American line, carried her seaward with other passengers bound for various shores.

Among all that thus daily bid adieu for a longer or shorter time to their native land, none can go on a nobler mission than to be a messenger of salvation to souls in heathen darkness, according to the Master's word, who said: "Go ye into all the world and preach the Gospel to every creature."

The Growth of Hope

I have seen the forest bare to the searching light of the sun, yet no bud swelled and no leaf unfolded, for it was winter time. Then I have stood and felt the life of spring breathe among the trees, and there was not one leaf that did not unroll and spread itself, rejoicing that its time had come to grow. So, Lord, I have known my winter time, when the shining of Thy favor wakened no thought of growth in my cold heart. But now the sunlight of Thy loving death and the warm breath of Thy risen life breathe in my heart, and hope springs forth and life is glad with flowering shoots of joy. Perfect that growth, my God, and bring it to the harvest, to the glory of the risen Christ.—*T. Bedloe.*

I am glad to think
I am not bound to make the wrong go right,
But only to discover and to do,
With cheerful heart, the work that God
appoints.

—Jean Ingelow.

9th Month.

SEPTEMBER.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun fast m. h. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Not to the strong. Eccl. 9: 7-12.	4 13	11 01	♄	Sirius rises 2.38	0 5	32 6	28
2	Wed	The battle of the kings. Gen. 14: 1-24.	5 01	11 32	♄	Spica sets 8.07	1 5	33 6	27
3	Thur	A great battle. Rev. 16: 12-16.	5 52	11 57	♄	♄ 3) ♄ Gr. Lib. E.	1 5	35 6	25
4	Frid	A Christian's armor. Eph. 6: 11-17.	6 48	morn	♄	♄ in Aph. ♄ in ♄	1 5	36 6	24
5	Sat	The soldier's reward. 2 Tim. 4: 1-9.	7 47	12 22	♄	♄ ♄ ♄, 7* rises 7.14	1 5	37 6	23
36.		Saul and Jonathan Slain in Battle. 12th Sunday after Trinity. 1 Sam. 31. Mark 7: 31-37; 2 Cor. 3: 4-12.				Day's Length, 12 hours, 46 minutes			
6	Sun	Saul and Jonathan slain in battle. 1 Sam. 31.	8 49	1 03	♄	Orion rises 12.25	2 5	38 6	22
7	Mon	The king of glory. Ps. 24: 1-10.	9 50	1 49	♄	Rigel rises 11.48	2 5	39 6	21
8	Tues	Preparing for the King's coming. Matt. 3: 1-17.	10 50	2 43	♄	Vega souths 7.20	2 5	40 6	20
9	Wed	The children of the Kingdom. Matt. 8: 1-13.	11 48	3 37	♄	♄ in Perigee	3 5	41 6	19
10	Thur	The least in the Kingdom. Matt. 11: 7-15.	morn	♄ R.	♄	♄ 10) ♄ in ♄	3 5	43 6	17
11	Frid	The Universal Kingdom. Ps. 2: 1-12.	12 42	7 40	♄	♄ ♄ ♄	3 5	44 6	16
12	Sat	The King's triumph. 1 Cor. 15: 19-28.	1 35	8 18	♄	♄ rises 7.20	4 5	45 6	15
37.		David Made King Over Judah and Israel. 13th Sunday after Trinity. 2 Sam. 2: 1-7; 5: 1-5. Luke 10: 23-37; Gal. 3: 15-23.				Day's Length, 12 hours, 30 minutes			
13	Sun	David made king over Judah and Israel. 2 Sam. 2: 1-7; 5: 1-5.	2 26	8 56	♄	Markab souths 12.11	4 5	47 6	13
14	Mon	Israel asks for a king. 1 Sam. 8: 10-22.	3 17	9 38	♄	♀ Gr. Elong. W.	5 5	48 6	12
15	Tues	Saul chosen king. 1 Sam. 10: 17-27.	4 08	10 22	♄	♄ Gr. Libration W.	5 5	49 6	11
16	Wed	Saul rejected. 1 Sam. 15: 13-38.	4 59	10 58	♄	Fomalhaut so. 11.12	5 5	50 6	10
17	Thur	David anointed. 1 Sam. 16: 1-13.	5 51	11 37	♄	♄ 17) Orion r. 11.40	6 5	52 6	08
18	Frid	David spares Saul's life. 1 Sam. 26: 17-25.	6 43	morn	♄	Sirius rises 1.54	6 5	53 6	07
19	Sat	Death of Saul and Jonathan. 1 Sam., chap. 31.	7 33	12 19	♄	♄ ♄ ♄, Algol so. 3.12	6 5	54 6	06
38.		REVIEW. 14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.				Day's Length, 12 hours, 12 minutes			
20	Sun	Review. Psalm 18.	8 22	12 52	♄	♀ rises 3.10	7 5	55 6	05
21	Mon	Rulers and drink. Prov. 31: 4-9.	9 10	1 33	♄	♄ ♄ ♄, ♄ in Aph. ♄	7 5	57 6	03
22	Tues	It biteth as a serpent. Prov. 23: 20-35.	9 55	2 37	♄	♄ stationary, ♄ ♄ ♄	7 5	59 6	01
23	Wed	The children of disobedience. Eph. 5: 6-20.	10 39	3 22	♄	Autumn begins	8 6	00 6	00
24	Thur	Carnal, sold under sin. Rom. 7: 8-25.	11 21	4 12	♄	♄ ♄ ♄, Capella s. 4.26	8 6	02 5	58
25	Frid	The Rechabite's reward. Jer. 35: 12-19.	12 03	♄ S.	♄	♄ 25) ♄ sets 5.00 ♄	8 6	03 5	57
26	Sat	The wantonness of Israel. Amos 6: 1-9.	12 45	7 31	♄	Androm. so. 11.48	9 6	04 5	56
39.		Temperance Lesson. 15th Sunday after Trinity. Isa. 5: 11-23. Matt. 6: 24-34; Gal. 5: 25; 6-10.				Day's Length, 11 hours, 52 minutes			
27	Sun	Temperance lesson. Isa. 5: 11-23.	1 27	8 06	♄	♄ ♄ ♄	9 6	06 5	54
28	Mon	The structure of the ark. Exod. 25: 10-22.	2 11	8 40	♄	7* rises 7.46	9 6	07 5	53
29	Tues	The ark in the Tabernacle. Exod. 40: 1-38.	2 58	9 14	♄	♄ sets 6.40	10 6	08 5	52
30	Wed	The ark greatly loved. 1 Sam. 4: 3-22.	3 48	9 52	♄	♄ ♄ ♄, Vega sets 2.38	10 6	10 5	50

MOON'S PHASES.

EASTERN STATES.		CENTRAL STATES.		WESTERN STATES.	
First Quarter on the 3rd at	3.53 even	3.13 even.		2.33 even	
Full Moon " " 10th "	7.25 morn	6.45 morn		6.05 morn	
Last Quarter " " 17th "	5.35 morn	4.55 morn		4.15 morn	
New Moon " " 25th "	10.01 morn	9.21 morn		8.41 morn	

Saturn (♄) is in Opposition with the Sun on the 30th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- September 6. *Songs of the Heart.* IX. A life lived with God. Ps. 91. (Consecration meeting.)
- " 13. Commending our Society. I. By church attendance. Ps. 26: 1-12; Heb. 10: 21-25.
- " 20. Commending our Society. II. By supplying church workers. 2 Tim. 2: 1, 2; Prov. 22: 6.
- " 27. Home missions: The cry of the city. Gen. 18: 16-33.

Minutes of the Eastern District Conference, Held in the Mennonite Church at Germantown, Philadelphia, May 5-7, 1907.

Special interest was manifested in the session of this Conference, because of the sanctity of the place where it was held, on the spot where our forefathers planted the first Mennonite settlement in America, and in the old historic church which has stood the storms of one hundred and thirty-seven winters.

An unusually large number of brethren and sisters from other churches were in attendance upon the Sunday services. The congregation, Conference delegates and visitors joined in the celebration of the Lord's Supper in the morning service. Rev. W. S. Gottshall preached the sermon and Rev. N. B. Grubb, assisted by several of the brethren, administered the communion. Revs. A. B. Shelly and William H. Grubb preached in the afternoon and Rev. N. B. Grubb preached the Conference sermon in the evening.

On Monday morning the pastor of the local church Rev. J. W. Bayley opened the Conference with the usual devotions. The roll call showed the following congregations were represented:

Allentown, 2 votes, Rev. W. S. Gottshall; deacon, H. S. Kummery.

Boyertown, 1 vote, Rev. A. S. Shelly; deacon, A. T. B. Stauffer.

Bowmansville, 2 votes, Rev. Solomon Ott.

Deep Run, 6 votes, Rev. A. M. Fretz; deacon, S. W. Gross.

East Swamp, 4 votes, Rev. W. S. Gottshall; deacon, I. T. Clymer.

Flatland, 2 votes, Revs. A. B. Shelly, H. W. Shelly and Deacon D. M. Landis.

Germantown, 1 vote, Rev. J. W. Bayley.

Hereford, 7 votes, Rev. A. S. Shelly; deacon, J. B. Funk; delegate, J. L. Bauer.

Philadelphia—First Church, 16 votes, Rev. N. B. Grubb; deacons, P. R. Kline and J. B. Bechtel.

Philadelphia—Second Church, 4 votes, Rev. Silas M. Grubb; deacon, W. N. Cassel.

Pottstown, 1 vote, Rev. H. G. Allebach.

Quakertown, 2 votes, Rev. A. B. Shelly; deacons, U. S. Stauffer and D. W. Landis.

Schwenksville, 7 votes, Rev. H. G. Allebach; deacon, M. C. Gottshall.

Saucon, 1 vote, Rev. J. S. Moyer.

Springfield, 2 votes, Rev. J. S. Moyer; deacon, J. M. Landis.

Souderton, 6 votes, Rev. A. M. Fretz; deacon, William G. Moyer.

Upper Milford, 4 votes, Rev. W. S. Gottshall; deacon, M. B. Schantz; delegate, William M. Gehman.

West Swamp, 6 votes, Rev. A. B. Shelly; deacon, Allen Bleam.

Perkasie, 2 votes, Rev. William H. Grubb; deacon, Harvey Baum.

It was reported that the following brethren were ordained during the past year: H. W. Shelly, minister at Flatland; William N. Cassel, deacon at the Second Mennonite church of Philadelphia; Rev. Silas M. Grubb, elder at the same church; William H. Grubb, elder at Perkasie, and J. W. Bayley, elder at Germantown.

The Sunday school field secretary, Rev. H. W. Shelly, reported that he was not able to visit all the schools in the Conference; two of those visited need the encouragement of the Conference. No new schools were organized. William M. Gehman was chosen for the ensuing year.

For the report of the secretary of the Home see article on that subject in another part of the YEAR BOOK.

The Brethren N. B. Grubb, A. S. Shelly and M. C. Gottshall, whose term on the Board of Managers had expired, were re-elected.

The Home Mission Committee reported that Pottstown was given solely in charge of Bro. H. G. Allebach; Bowmansville received aid in pulpit ministration every four weeks and a week's special meetings, which were greatly blessed. Our people moving into the towns, we find numerous places where provisions should be made to minister to the people. The committee would recommend these places to the consideration of Conference. Conference instructed the committee to take up such work in these places as in their judgment may be carried out.

10th Month.

OCTOBER.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sunfast m.	Sun rise h. m.	Sun set h. m.
1	Thur	The ark brought to Canaan. Josh. 3: 4-17.	4 42	10 25	☾	Gr. Libration E. ☾	10 6	11 5	49
2	Frid	Christ's relation to the ark. Heb. 9: 1-28.	5 38	11 26	☾	Orion rises 10.48	11 6	12 5	48
3	Sat	The ark in heaven. Rev. 11: 15-19.	6 37	morn	☾	☾ 3) ☾ ☾ ☾	11 6	13 5	47
40.		David Brings the Ark to Jerusalem 2 Sam. chap. 6.				16th Sunday after Trinity. Luke 7: 11-17; Eph. 3: 12-21.			Day's Length, 11 hours, 34 minutes
4	Sun	David brings the ark to Jerusalem. 2 Sam. ch. 6.	7 36	12 44	☾	Gr. Elong. E. ☾	11 6	15 5	45
5	Mon	Protection assured. Ps. 27: 1-14.	8 35	1 38	☾	Altair souths 7.05	12 6	16 5	44
6	Tues	Prayers will be answered. Matt. 7: 7-12.	9 32	2 36	☾	☾ ☾ ☾	12 6	17 5	43
7	Wed	God's support in death. Ps. 23: 1-6.	10 27	3 32	☾	☾ sets 4.10, ☾ in Per.	12 6	19 5	41
8	Thur	Comfort in affliction assured. 2 Cor. 4: 5-14.	11 19	4 32	☾	☾ ☾ ☾, 7* rises 7.23	13 6	20 5	40
9	Frid	Election assured. 1 Thess. 1: 2-10.	morn	☾ R.	☾	☾ ☾ ☾, ☾ in ☾	13 6	21 5	39
10	Sat	The promise of salvation. Isa. 12: 1-6.	12 11	7 30	☾	☾ ☾ ☾	13 6	23 5	37
41.		God's Promise to David. 1 Chron. 17: 1-14.				17th Sunday after Trinity. Luke 14: 1-11; Eph. 4: 1-6.			Day's Length, 11 hours, 14 minutes
11	Sun	God's promise to David. 1 Chron. 17: 1-14.	1 03	8 17	☾	Gr. Hel. Lat. S.	13 6	24 5	36
12	Mon	The goodness of God. Nah. 1: 3-15.	1 55	8 49	☾	Arcturus sets 8.09	13 6	25 5	35
13	Tues	God's goodness endures. Ps. 52: 1-9.	2 48	9 15	☾	☾ ☾ ☾, ☾ Gr. Lib.W.	14 6	27 5	33
14	Wed	He supplies our wants. Acts 14: 15-17.	3 41	9 53	☾	Vega sets 1.11	14 6	28 5	32
15	Thur	His care for the poor. Ps. 68: 4-10.	4 34	10 32	☾	Procyon rises 11.07	14 6	29 5	31
16	Frid	God's goodness not to be despised. Rom. 2: 1-12.	5 26	11 21	☾	☾ ☾ ☾	14 6	31 5	29
17	Sat	God forgives. Ps. 85: 1-13.	6 17	morn	☾	☾ ☾ Stationary	15 6	32 5	28
42.		David's Kindness to Jonathan's Sin 2 Sam. chap. 9.				18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.			Day's Length, 10 hours, 56 minutes
18	Sun	David's kindness to Jonathan's sin. 2 Sam. chap. 9.	7 05	12 08	☾	Capella souths 3.35	15 6	33 5	27
19	Mon	Christ's example. Luke 23: 27-38.	7 52	1 12	☾	☾ in Apogee	15 6	34 5	26
20	Tues	Christ commands forgiveness. Mark 11: 20-26.	8 36	1 53	☾	☾ Stationary, ☾ ☾ ☾	15 6	36 5	24
21	Wed	Forgiveness to be unlimited. Luke 17: 3-10.	9 18	2 41	☾	☾ ☾ ☾, Algol so. 1.06	15 6	37 5	23
22	Thur	Forgiveness of the saints. Col. 2: 12-18.	10 00	3 28	☾	☾ rises 2.45	16 6	38 5	22
23	Frid	Forgiveness illustrated. Matt. 18: 23-35.	10 42	4 19	☾	☾ rises 4.20, ☾ Cent. ☾	16 6	39 5	21
24	Sat	An example of forgiveness. Gen. 50: 14-21.	11 24	4 57	☾	☾ ☾ ☾, 7* so. 1.46	16 6	41 5	19
43.		The Joy of Forgiveness. Psalm 32.				19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-28.			Day's Length, 10 hours, 38 minutes
25	Sun	The joy of forgiveness. Psalm 32.	12 09	☾ S.	☾	☾ ☾ ☾	16 6	42 5	18
26	Mon	Punishment for rebellion. Lev. 26: 14-39.	12 55	7 40	☾	Orion rises 9.20	16 6	43 5	17
27	Tues	Pharaoh rebels against God. Exod. 5: 1-14.	1 45	8 36	☾	☾ Gr. Libration E.	16 6	44 5	16
28	Wed	The rebellion of Korah. Num. 16: 1-35.	2 38	9 27	☾	☾ ☾ ☾ Interior	16 6	45 5	15
29	Thur	The sin of Moses and Aaron. Num. 20: 1-13.	3 34	10 35	☾	Sirius r. 11.20, ☾ in ☾	16 6	46 5	14
30	Frid	The rebellions of Israel. Deut. 9: 15-29.	4 32	11 42	☾	☾ in ☾, Rigel r. 9.20	16 6	48 5	12
31	Sat	Jeroboam rebels. 1 Kings 12: 28-33.	5 30	morn	☾	Markab souths 8.38	16 6	49 5	11

MOON'S PHASES.

EASTERN STATES.		CENTRAL STATES.		WESTERN STATES.	
First Quarter on the	3rd at 1 15 morn	12 35 morn	(2) 11 55 even		
Full Moon	" " 9th " 4 05 even	3 25 even	2 45 even		
Last Quarter	" " 16th " 10 37 even	9 57 even	9 17 even		
New Moon	" " 25th " 1 48 morn	1 08 morn	12 28 morn		

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- October 4. *Songs of the Heart.* X. Our vows and their fulfilment. Ps. 116. (Consecration meeting.)
- " 11. Commending our Society. III. By diligent committee work. Rom. 12: 1-11.
- " 18. Commending our Society. IV. By systematic, generous giving. 1 Cor. 16: 1, 2; Mal. 3: 7-12.
- " 25. Foreign missions: Fidelia Fiske, and missions in Persia. Mic. 4:1-7.

A. M. Fretz was re-elected on the Home Mission committee.

Publication committee reported that 2000 copies of the YEAR BOOK were printed last year.

Conference decided that the YEAR BOOK should appear annually until otherwise directed.

N. B. Grubb was re-elected on the Publication committee.

Upon the recommendation of the First Mennonite church of Allentown, Warren S. Shelly was granted an evangelist's license.

Upon the recommendation of the Educational committee, the evangelist's license of Elwood S. Shelly was extended indefinitely.

A. B. Shelly and W. S. Gottshall were re-elected on the Educational committee.

By request Bro. A. M. Fretz gave his theory on a Church Building Fund. The Con-

ference directed that a committee of five be appointed to report to next Conference.

The evening was largely devoted to the hearing of parochial reports, and the report of the committee on resolutions.

The business disposed of on Tuesday morning included the appropriations for the various missions of the Conference, and the appointment of J. B. Bechtel, J. L. Bauer, D. M. Landis, U. S. Stauffer and H. S. Kummery as committee on the Church Building Fund; the election of J. W. Bayley on the Program committee.

The Conference accepted the invitation from the Allentown church to hold its next session in their church in May, 1908.

Closing prayer by A. B. Shelly.

A. S. SHELLY, Pres.

W. S. GOTTSHALL, Sec.

Statistics of the Eastern District Conference for 1906

Name of Congregation	SUNDAY SCHOOL						CONTRIBUTIONS OF THE CONGREGATIONS							
	Membership	Increase	Decrease	Membership	Months open	Contributions		Congregational Purposes	Foreign Missions	Home Missions	Conference Treasury	Mennonite Home	Other Purposes	Totals
						For School	Missions							
Allentown	51 22	1	120	12	\$43 74			\$271 07	\$11 00		\$27 22		\$74 71	\$416 74
Bertolets	25													113 05
Bowmansville	35 6	2	37	12				106 05	7 00					139 22
Bovertown	29 2	2		12	10 69			122 53	6 00					257 81
Deep Run	166 11	7	100	12				210 48	16 03			17 20	14 00	358 27
East Swamp	98 8	3	74	12	44 15			218 04	43 82	\$5 55	30 71	16 00		169 07
Flatland	41		3	134	9			124 68	24 39			20 00		593 83
Germantown	25 14	3	42	12	36 55			549 47	2 81			5 00		1024 24
Hereford	209 8	4	150	12	64 90	\$17 17		619 64	152 25	6 38	81 00	44 45	38 17	392 33
Perkasie Bethel	38 7		80	12				326 52					65 81	4570 53
Philadelphia, 1st Ch.	452 36	28	492	12	380 24	30 75		2523 54	241 00	710 00	45 00	640 00		1457 07
Philadelphia, 2d Ch.	98 9		246	12	151 09	112 71		842 27					301 40	131 92
Pottstown	28			90	12	36 70		82 22					13 00	489 42
Quakertown, Bethany	59 5	1	200	12	111 12			312 52	41 78	5 00		19 00		134 77
Saucon	12		3	102		42 53	6 37	73 23	12 64					448 13
Schwenksville, Eden	200		10	82	12	37 96		100 57	41 07		29 53	19 00	220 00	489 57
Souderton, Zion	156 8	4	150	12			9 05	363 70	30 00	36 12	15 00	25 00	10 00	148 98
Springfield	57 1	2	80	9	18 53			90 99	17 23	21 23				628 04
Upper Milford	104 7	1	100	12	48 19	6 51		388 05	75 00		60 00	20 75	29 54	653 01
West Swamp	176 14	7	160	12	58 99	26 37		327 68	130 04	55 33		22 75	31 85	

NOTE—The Sunday-school of the Philadelphia Second church contributed \$43.60 for other purposes not mentioned in above table.

11th Month.

NOVEMBER.

30 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun last m. h. m.	Sun rise h. m.	Sun sets h. m.
44.		Absalom Rebels Against David. 20th Sunday after Trinity. 2 Sam. 15: 1-12. Matt. 22: 1-14; Eph. 5: 15-21.				Day's Length, 10 hours, 22 minutes			
1	Sun	Absalom rebels against David. 2 Sam. 15: 1-12.	6 28	12 37	☾	1) Ald. so. 1.50	16 6	51 5	09
2	Mon	The first death. Gen. 4: 1-16.	7 23	1 28	☾	Vega sets 12.24	16 6	52 5	08
3	Tues	The burial of Jacob. Gen. 50: 1-13.	8 17	2 14	☾	Capella souths 2.22	16 6	53 5	07
4	Wed	The death of Moses. Deut. 34: 1-12.	9 08	2 56	☾	♂ in Perihelion	16 6	54 5	06
5	Thur	The Shunamite's grief. 2 Kings 4: 18-37.	9 59	3 41	☾	♂ ♀ ♀, Rigel so. 2.14	16 6	55 5	05
6	Frid	At the tomb of Lazarus. John 11: 1-44.	10 50	4 29	☾	♂ stationary	16 6	56 5	04
7	Sat	Death in the king's family. 2 Sam. 12: 15-23.	11 41	5 25	☾	♂ sets 2.10	16 6	57 5	03
45.		David Grieves for Absalom. 21st Sunday after Trinity. 2 Sam. 18: 24-33. John 4: 47-54; Eph. 6: 10-17.				Day's Length, 10 hours, 06 minutes			
8	Sun	David grieves for Absalom. 2 Sam. 18: 24-33.	morn	☾ R.	☾	8) Markab so. 8.04	16 6	58 5	02
9	Mon	The parable of the lamb. 2 Sam. 12: 1-14.	12 33	6 45	☾	7* souths 12.44	16 6	59 5	01
10	Tues	The lost sheep. Luke 15: 1-7.	1 27	7 17	☾	☾ Gr. Libration W.	16 7	00 5	00
11	Wed	The shepherd of Israel. Ezek. 34: 11-31.	2 21	7 50	☾	Orion r. 8.14 ☾ in ☾	16 7	01 4	59
12	Thur	The passover lamb. Exod. 12: 3-10.	3 15	8 29	☾	♀ in Perihelion,	16 7	02 4	58
13	Frid	The Lamb's suffering. Isa. 53: 1-12.	4 08	9 14	☾	♂ Gr. Elong. W.	16 7	03 4	57
14	Sat	The Good Shepherd. John 10: 1-18.	4 58	10 07	☾	♂ Gr. Hel. Lat. N.	15 7	04 4	56
46.		The Lord Our Shepherd. 22nd Sunday after Trinity. Psalm 23. Matt. 18: 23-35; Phil. 1: 3-11.				Day's Length, 9 hours, 52 minutes			
15	Sun	The Lord our Shepherd. Psalm 23.	5 46	11 06	☾	15) Alt. s. 10.46	15 7	05 4	55
16	Mon	Solomon selected to succeed David. 1 K. 1: 22-32	6 31	morn	☾	☾ in Apogee	15 7	06 4	54
17	Tues	David's advice to Solomon. 1 Kings 2: 1-11.	7 14	12 12	☾	♂ ♀ ☾	15 7	07 4	53
18	Wed	Solomon marries Pharaoh's daughter. 1 K. 3: 1-4	7 56	1 22	☾	♂ rises 2.10	15 7	08 4	52
19	Thur	Solomon's judgment. 1 Kings 3: 16-28.	8 37	2 34	☾	♂ rises 3.20	14 7	09 4	51
20	Frid	Solomon's alliance with Hiram. 1 K. 5: 1-18.	9 19	3 40	☾	♂ ♀ ☾, ♂ ♀ ☾	14 7	10 4	50
21	Sat	Solomon's bad end. 1 Kings 11: 1-13; 41-43.	10 43	4 39	☾	♀ rises 3.15	14 7	11 4	49
47.		Solomon Anointed King. 23rd Sunday after Trinity. 1 Kings 1: 32-40. Matt. 22: 15-22; Phil. 3: 17-21.				Day's Length, 9 hours, 38 minutes			
22	Sun	Solomon anointed king. 1 Kings 1: 32-40.	11 38	5 20	☾	♂ ♀ ☾, ☉ enters	14 7	12 4	48
23	Mon	The first drunkard. Gen. 9: 18-20.	12 17	☾ S.	☾	23) ☾ Gr. Lib. E.	13 7	13 4	47
24	Tues	A drunkard's punishment. Deut. 21: 18-23.	12 57	6 30	☾	Orion rises 6.58	13 7	14 4	46
25	Wed	Drink's curse. Amos 6: 1-9.	1 27	7 38	☾	Arietis souths 9.54	13 7	15 4	45
26	Thur	THANKSGIVING. Joel 1: 1-13.	2 25	8 42	☾	♂ ☾ ☾, Sirius r. 9.16	12 7	16 4	44
27	Frid	Wrong to encourage drink. Hab. 2: 11-17.	3 25	9 36	☾	Capella so. 12.40	12 7	17 4	43
28	Sat	Drunkenness excludes from heaven. 1 Cor. 6: 9-20.	4 24	10 33	☾	Rigel rises 6.21	12 7	17 4	43
48.		World's Temperance Sunday. 1st Sunday in Advent. Isa. 28: 1-13. Matt. 21: 1-9; Rom. 13: 11-41.				Day's Length, 9 hours, 26 minutes			
29	Sun	World's Temperance Sunday. Isa. 28: 1-13.	5 20	11 31	☾	Achernar so. 9.08	11 7	18 4	42
30	Mon	Wisdom obtained by prayer. Dan. 2: 19-31.	6 13	morn	☾	30) ♂ ♀ ♂	11 7	18 4	42

MOON'S PHASES.

EASTERN STATES.			CENTRAL STATES.			WESTERN STATES		
First Quarter on the	1st	at 9 18 morn	8 38	morn		7 58	morn	
Full Moon	"	8th " 3 00 morn	2 20	morn		1 40	morn	
Last Quarter	"	15th " 6 43 even	6 03	even		5 23	even	
New Moon	"	23rd " 4 55 even	4 15	even		3 35	even	
First Quarter	"	30th " 4 46 even	4 06	even		3 26	even	

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- November 1. *Songs of the Heart.* XI. The sleepless Watcher. Ps. 121. (Consecration meeting.)
- " 8. Commending our Society. V. By missionary and evangelistic zeal. Matt. 22: 1-10.
- " 15. Temperance meeting: A study of temperance organizations. Jer. 35: 1-19.
- " 22. *Songs of the Heart.* XII. Gratitude, and how to express it. Ps. 103. (Thanksgiving meeting.)
- " 29. Home missions: A million a year, our foreign immigrants. Isa. 2: 1-22.

The Mennonite Home

The Home, located at Frederick, Montgomery county, Pennsylvania, has been a boon of blessing since established in 1895 by the Eastern District Conference, it has and is now well serving the purpose of its intent.

It has given shelter and care to well nigh two score persons since first started and has been a comfort and consolation to many of them during the concluding years of their journey through life. To minister unto the wants and needs of people at the period of

weary in well-doing along the line of supporting this cause, we have rich promises for fulfilling our obligations.

J. B. BECHTEL.

The perfected crown of civilization, the full coming of the kingdom of God in the earth, is typified by a *city*, a holy city, into which shall enter nothing unclean or that maketh a lie. Paradise lost was a garden; Paradise regained will be a city.—*Josiah Strong*.



THE MENNONITE HOME AT FREDERICK.

life at which they can belong to "the Home family" is far from sunshine at all times, and still the work along this line is of such a commendable nature, that we believe it is voicing the sentiment of all boards of managers who have served at any time as well as the people who have helped the cause so generously and so cheerfully, when we say that it has been one of the most blessed enterprises undertaken by the Eastern Conference, and the Master's blessings were showered upon the cause from the very beginning. We trust the several congregations composing the Conference will not become

The Origin of Mennonite Sunday-schools

It was probably during the year of our Lord 1847, that the late Rev. John H. Oberholtzer introduced into the churches composing the Swamp Mennonite charge, of which he was the then young pastor, what he denominated "Kinderlehre Meetings." He had the Catechism, which is now used in the different churches composing the Mennonite General Conference as a guide of instruction preparatory to baptism, reprinted at his own expense to be used in these "Kinderlehre Meetings." Oberholtzer's object

12th Month.

DECEMBER.

31 Days.

Date.	Week Days.	International Sunday School Lessons and Daily Bible Readings.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs	Miscellany.	Sun last m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Wisdom learned by numbering our days. Ps. 90.	7 04	12 28		h sets 12.00	11 7	19 4	41
2	Wed	Wisdom leads to salvation. Matt. 25: 1-13.	7 53	1 26		h sets 12.00	10 7	19 4	41
3	Thur	Wisdom builds upon the rock. Matt. 7: 24-29.	8 42	2 24		7* sets 10.58	10 7	20 4	40
4	Frid	Things belonging to the wise. Prov. 24: 23-34.	9 32	3 21		q Gr. Hel. Lat. N.	10 7	20 4	40
5	Sat	Profit by wisdom. Eccl. 7: 11-22.	10 22	4 33		q 21, Sirius r. 8.54	9 7	21 4	39
49.		Solomon Chooses Wisdom. 1 Kings 3: 4-15.				2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.			Day's Length, 9 hours, 18 minutes
6	Sun	Solomon chooses wisdom. 1 Kings 3: 4-15.	11 14	5 42		Rigel rises 10.24	9 7	21 4	39
7	Mon	The house of God. Gen. 28: 10-21.	morn	6 30		7) h sta. 8 in 8	8 7	22 4	38
8	Tues	David restrained. 2 Kings 7: 1-17.	12 08	5 54		Algol souths 9.47	8 7	23 4	37
9	Wed	The glory of God in the temple. 1 K. 8: 1-11.	1 02	6 30		Orion rises 6.32	7 7	23 4	37
10	Thur	The temple repaired. 2 Chron. chap. 29.	1 56	7 13		Sirius rises 8.32	7 7	23 4	37
11	Frid	The glory of the temple foretold. Hag. 2: 1-9.	2 48	8 03		Regulus rises 10.06	6 7	23 4	37
12	Sat	Church, the house of God. Heb. 10: 19-29.	3 38	9 00		Markab sets 12.24	6 7	24 4	36
50.		Solomon Dedicates the Temple. 1 Kings 8: 1-11.				3rd Sunday in Advent. Matt. 11: 2-10; 1 Cor. 4: 1-5.			Day's Length, 9 hours, 12 minutes
13	Sun	Solomon dedicates the temple. 1 Kings 8: 1-11.	4 24	10 17		Spica rises 2.30	6 7	24 4	36
14	Mon	The Gentiles and Christ. Isa. 60: 1-7.	5 08	11 20		h 2 C, h 2 C	6 7	24 4	36
15	Tues	Christ's dominion. Ps 72: 1-20.	5 51	morn		15) 2 rises 12.04	5 7	25 4	35
16	Wed	The kingdom of Christ. Ezek. 34: 20-31.	6 32	12 22		Arietis so. 8.22	4 7	25 4	35
17	Thur	The branch promised. Zech. 3: 1-10.	7 13	1 31		Canopus souths 12 40	4 7	25 4	35
18	Frid	Christ's birth foretold. Isa. 9: 1-7.	7 55	2 43		h in Aphelion	3 7	25 4	35
19	Sat	The Angel visits Mary. Luke 1: 26-35.	8 39	3 54		h 2 C, Spica r. 2.25	3 7	25 4	35
51.		Christmas Lesson. Luke 2: 8-20.				4th Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.			Day's Length, 9 hours, 10 minutes
20	Sun	Christmas lesson. Luke 2: 8-20.	9 28	4 41		h 2 C, C Gr. Lib. E.	2 7	25 4	35
21	Mon	Absalom rebels. 2 Sam. 15: 1-12.	10 17	5 30		q rises 4 50	2 7	25 4	35
22	Tues	David's grief. 2 Sam. 18: 24-33.	11 13	6 07		ent. Winter beg.	1 7	26 4	34
23	Wed	Solomon anointed king. 1 Kings 1: 32-40.	12 12	morn		23) ecl. invis.	1 7	25 4	35
24	Thur	Solomon chooses wisdom. 1 Kings 3: 4-15.	1 13	6 22		h 2 C Vegas. 9.10	7 25	4 35	
25	Frid	CHRISTMAS. 1 Kings 8: 1-11.	2 14	7 18		h 2 C	8 7	25 4	35
26	Sat	Solomon's downfall. 1 Kings 11: 4-13.	3 13	8 15		h in Perigee	0 7	25 4	35
52.		REVIEW.				Sunday after Christmas. Luke 2: 39-40; Gal. 4: 1-7.			Day's Length, 9 hours, 10 minutes
27	Sun	Review. Prov. 4: 23.	4 09	9 13		Rigel souths 10.42	1 7	25 4	35
28	Mon	The new commandment. John 13: 31-35.	5 01	10 12		Orion souths 11.30	2 7	25 4	35
29	Tues	The new creature. 2 Cor. 5: 14-21.	5 55	11 11		h 2 C, 7* so. 8.54	2 7	24 4	36
30	Wed	The new man. Col. 3: 10-16.	6 40	morn		30) h sets 11.25	3 7	24 4	36
31	Thur	The new name. Rev. 2: 12-17.	7 28	12 08		h stationary	3 7	24 4	36

MOON'S PHASES.

EASTERN STATES.			CENTRAL STATES.			WESTERN STATES.		
Full Moon	on the 7th at	4.46 even		4.06 even			3.26 even	
Last Quarter	" " 15th "	4.14 even		3.34 even			2.54 even	
New Moon	" " 23rd "	6.51 morn		6.11 morn			5.31 morn	
First Quarter	" " 30th "	12.42 morn		12.02 morn.		(29)	11.22 even	

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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- December 6. Commending our Society. VI. By consistent living. Jas. 3: 10-18.
(Consecration meeting.)
- " 13. Books that delight and strengthen. Prov. 4: 1-9.
- " 20. Why was the King born? John 18: 33-37. (A Christmas meeting.)
- " 27. Foreign missions: The new life of China. Ezek. 37: 1-14.

was to inculcate into the minds of the rising generation of his charge a more extensive and thorough knowledge of the historical and doctrinal teachings of the Word of God, and by these means train them to become sincere and useful members of Christ's Church. These meetings were held every alternate Sunday afternoon and were fairly well attended by the children and the young people, as well as some older ones, of the community. This was the first endeavor of a Mennonite Sunday-school, as it matured in the progressive mind of the young minister Oberholtzer, who five years later, in 1852, started the first Mennonite Church paper, and who in 1860 was one of the prime movers in organizing the first Mennonite General Conference.

These "Kinderlehre Meetings" were continued for a number of years and proved a great blessing to those who attended them in imparting to them a better understanding of the teachings of the Word of God. The exercises consisted mainly in prayer, the singing of hymns used in the regular church services, and in the reciting and explaining of the answers of the catechism. But as Oberholtzer had many other things to attend to, and was frequently called away from home to other churches, these meetings were, after a number of years' existence, discontinued.

The first Mennonite Sunday-school conducted on the present-day principle was organized in the West Swamp church, near Milford Square, Pennsylvania, on May 2, 1858, with 49 pupils and 18 teachers.* The present pastor of the Swamp charge, then a young public school teacher, was chosen as the first superintendent. This position he held until he, in the spring of 1864, was called to the Gospel ministry. He is now the only survivor of the original officers of the school, all the rest having been called to their reward. Of the original teachers 13

*Since writing the above I learned that during the summer of 1848 a Sunday-school was organized in Bertolette's Mennonite meeting house in Frederick, Pennsylvania, with George S. Nyce as superintendent. But as Mr. Nyce was not a member of the Mennonite Church, and as undoubtedly others connected with the school belonged to other Churches, this school, although held in a Mennonite meeting house, cannot strictly be classed with Mennonite Sunday-schools. After several years the school ceased to exist for a lack of support.

survive, and of the 78 pupils who attended the school during the first year of its existence, 45 are yet among the living.

On August 31, 1907, this school celebrated its fiftieth anniversary and a reunion of its former members, in a grove near the church. Quite a large gathering of people attended this meeting. Some of the old hymns, sung fifty years ago, were sung and a number of addresses by former members of the school were made. The occasion proved a happy and blessed one, and brought to mind many reminiscences of days long gone by.

Soon after the organization of the West Swamp school Sunday-schools were organized in other Churches, and it took but a comparatively short time till all the churches of our Eastern Conference had their Sunday-schools. At first the Sunday-schools were kept open only during the summer months of the year. For a number of years, however, nearly all of them have now been kept open all the year round.

Annual Sunday-school conventions, at which different topics pertaining to the work of the Sunday-school are discussed, have been held for upwards of thirty years, and in at least one of the charges Sunday-school Institutes were held for a number of years.

Many of those who attended our Sunday-schools forty to fifty years ago have now become fathers and mothers, whose children and grandchildren are filling the places in the Sunday-school they once occupied. Many others have been promoted to the higher school above, where they are reaping the harvest of the seed sown into their young and tender hearts while attending the school below, and where they now see things in a clearer light than they ever could see them here below.

The Sunday-school work has visibly prospered and developed among us during these fifty years. It has gained in favor amongst us. May it continue to prosper for many, many years to come! May the Sunday-school always remain, what it has been in the past, the means of bringing many precious young souls into the flock of Christ and of nurturing and maturing them as useful members of Christ's Church!

A. B. SHELLY.

Will of Dennis Kunders

IN THE NAME OF GOD. AMEN.

I Dennis Cunrads of Germtown in the county of Philadelphia in the province of Pensilvania being not of perfect health of body but of sound and Perfect mind and memory. Praise be therefore given to Almighty God Do make and Ordain this my last Will and Testament in manner and form following (that is to say) first Principally I Commend my Soul into the hands of Almighty God hoping through the merits of Jesus Chri-t to have full and free pardon for of all my sins, and to inherit everlasting Life, and my body I comit to the Earth to be Decently Berryed at the Discretion of my Executors hereafter named—

And as touching the disposition of all such Temporal Estate as it has pleased God to Bestow upon me I Give and Dispose thereof as followeth

Imprimis:—It is my will that all my Debts and funeral Charges be paid and Discharged. Item. I Give and bequeath unto (my Son In Law) Griffith Jones The Dwelling house wherein I, (and the sd Griffith Jones) now Dwell, and the Lot thereunto belonging Containing fifty acres of Land together with the Barns, Stables Orchards Out houses Stills (and Dying Kettle) Worms and Worm Tubbs thereunto belonging To have and to hold the sd Land with the Premises and appurtenances thereto belonging to him the sd Griffith Jones and his heirs and assigns to the only proper use and behoof of him the sd Griffith Jones and his heirs and assigns forever. He the sd Griffith Jones finding and allowing Anthony Loofe (now living with me) sufficient meat and drink washing and lodging and apparell So long as the sd. Anthony Loofe Shall Live. And it is my will that my said Son In Law Griffith Jones Pay for the sd Land and Premises the sum of one hundred and fifty Pounds of Lawful money of Pensilvania After the Death of the said Anthony Loofe the said £150 to be equally divided amongst my Children That is to say Cunrad Cunrads Mathias Cunrads John Cunrads Henry Conrads Ann Streepers Agness Powell and Elizabeth Jones, Each to have an Equal Share and share alike of

the sd One hundred and fifty Pounds to them and their heirs forever.

Item. I give and bequeath unto my sd Children Cunrad, Mathias John Henry Ann Agnes and Elizabeth All the Rest and Remainder of my Estate, both Personal and Reall to be Equally Divided amongst them Each of my Children to have and to hold an Equal Share of the Remaind of my sd Estate to them (inseverally) and to their heirs and assigns forever.

Lastly, I do nominate, Constitute and appoint my sd Son Conrad Conrads and my sd Son in Law Griffith Jones to be Joynt Executors of this my Last Will and Testament hereby Revoking Disannulling and making void all former wills and Testaments by me made. In Witness whereof I have hereunto set my hand and seal this nineteenth day of June in the Year of our Lord one Thousand Seven hundred and Twenty Two.

Be it Known That before the Delivery and Sealing hereof I give and Bequeath to (my above named Son-in Law) Griffith Jones The bed and furniture in the New Room to be for the use of friends.

Witness my hand and Seall the day and year above written.

DENNIS KUNDERS [SEAL].

Sealed Signed Published
and Declared in the Pres-
ence of Us

Peter Shoemaker
Dirk Jansen
David Hey

Dennis Kunders, it will be remembered, was a leading character in the colony of thirteen Mennonite families who came from Crefeld and settled in Germantown in 1683. Dennis Kunders (Conrad) was the first to build a house in Germantown, part of which still stands. It was in his house that Mennonites first held religious services after their arrival in the New World. It was also in his house, in 1688, where the protest against slavery was formulated and signed by three Mennonites together with Daniel F. Pastorius. John Conrad, a son of Dennis, or Thones, as he was usually called, was a minister in the Germantown church, and also a delegate

from Germantown to a conference in 1727, when the Dort Confession of Faith was endorsed and accepted for the Mennonite churches in America. The writer has in his possession a copy, in the Dutch language, of *Het Offer des Herrn*, a book of over eight hundred pages, printed 1617, and brought by Dennis Kunders to this country in the good ship *Concord*, in 1683.

N. B. GRUBB.

The West Zion Mennonite Church Moundridge, Kansas

The accompanying picture gives the reader a good conception of the beautiful new church erected in place of the low old building occupied by the congregation since its organization, about thirty years ago. The congregation, numbering about two hundred



members under the pastorate of Rev. William Galle, erected this beautiful edifice last year at a cost of \$8,000, fully paid before the day of dedication, which occurred on February 17, 1907. The building fronts towards the east. There are two entrances, one at the side of the tower, and the other at the northeast corner. The seating capacity, including

the gallery, is about 550. The space under the gallery can be shut off by partition doors, so that on ordinary occasions the audience will not be so much scattered. The pulpit is at the west end of the auditorium. To the rear of the pulpit there are two small committee rooms. A room, especially for the use of mothers with restless children, is found at the opposite side of the tower entrance. Most commendable is the fact that the building was fully paid for before the day of dedication. The collections in connection with the dedicatory services were liberal and were given as a thank offering to be used for the Church Extension Fund and Foreign Mission.

The Sermon Out of Date?

The newspapers are reporting a lecture given before a set of young men who are studying for the ministry. In the course of his remarks the speaker is said to have expressed his confident belief that the sermon belongs to an order of affairs that is rapidly passing away. Personal work, said the lecturer, is to be the mainstay of the pastor of the future; and he backed up his statement by pointing to the small congregations of many churches where the sermon is a prominent factor.

Regarding this prediction, it may be said: There are sermons that are not sermons. Sermons that are only lectures in disguise. Sermons that are political speeches, or literary addresses, or talks on sociology or science. Sermons that do not stir the ambition for nobler living, or lead one nearer to God and the great unseen realities. Sermons that do not comfort the sorrowing, or rouse the sinning, or confirm the righteous, or warn the tempted. That such sermons should lose their influence is not surprising, nor is it to be regretted.

We need not go outside the observation of every reader of these words when we assert that every preacher who faithfully and with all his soul holds out to men the cross of Jesus Christ, warning them of the endless results of sin, and showing them the only escape from sin, has no trouble whatever in filling his church with eager listeners.

Rev. Christian Schowalter

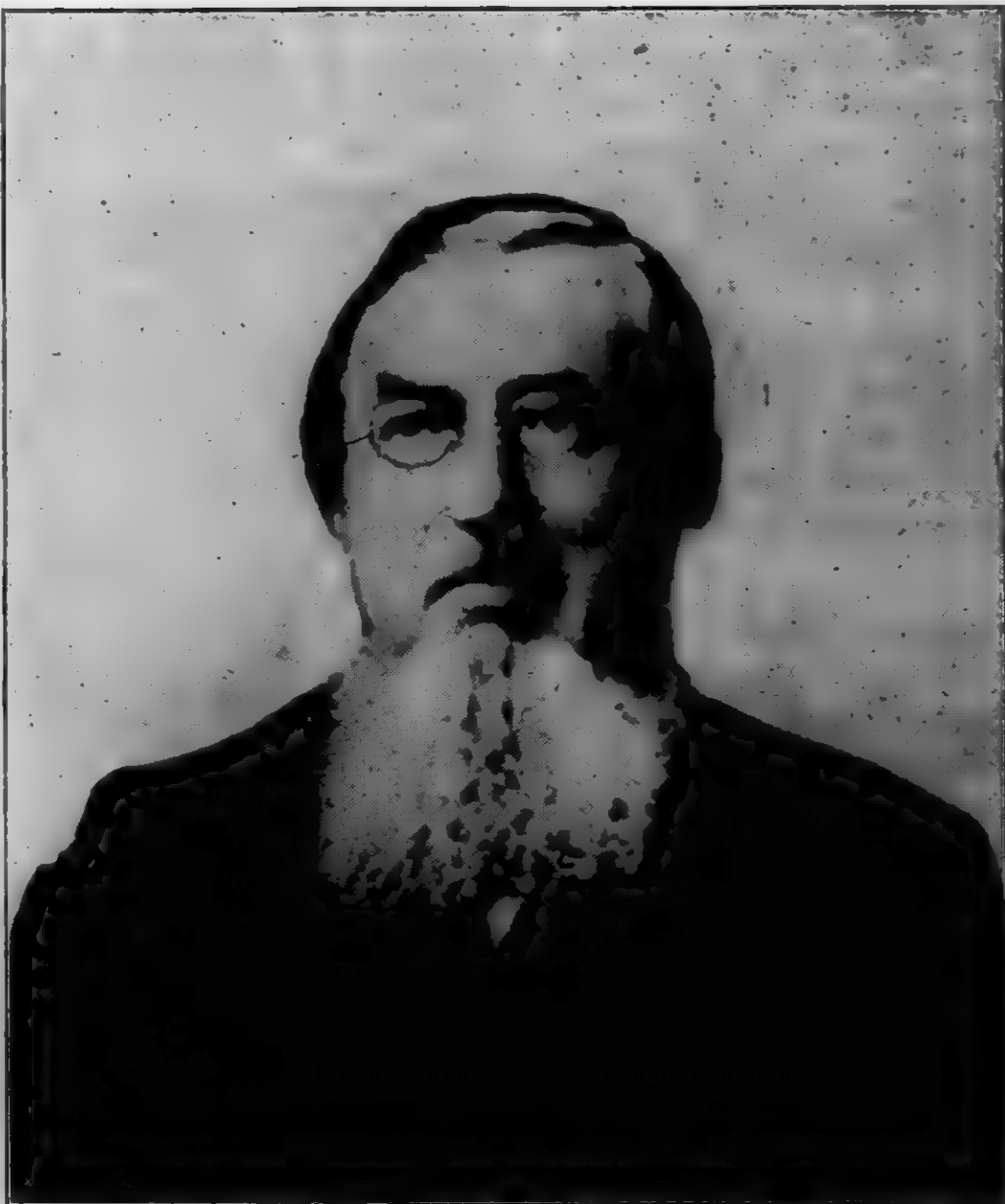
The subject of this short sketch was born at Assenheim, Bavaria, Germany, on November 11, 1828, coming of good old Mennonite stock, whose ancestry traced back to the early Baptist movements of the Reformation period. Often the child will show evidence of its future usefulness, and in this Schowalter was no exception. Though born in moderate circumstances, always showing aptitude for study, he was given as much opportunity as the home and the time could afford to develop along his natural inclination. He received instruction in the public schools until he was fourteen years old, and afterward attended school for two years at Beugen, and for the next three years at a Normal School at Schiers, graduating from the latter institution in 1849.

He now took up his chosen profession of teaching at Deutshof, in Bavaria, but in 1850, in response to a call from the Hayesville, Ohio, Mennonite church came to America and took charge of their parochial school there, and later, in 1853, came to Donnellson, Iowa, to teach in the parochial school of the Zion Mennonite church. He taught this school, with the exception of two years, for thirty-six successive years.

In 1861, he was chosen by lot to become the pastor of the Zion church, at the death of the former pastor, John Krehbiel II. He entered upon his work on Christmas of the same year, and, with the exception of

two years, he continued here in the active work for forty-three years. During this time, he exerted his strong influence upon the community and literally moulded the thought and life. He was eminently a teacher, in the pulpit as well as in the school-room, and his mode of thinking and

explaining the Scriptures became that of the community in which he labored. For many years he was not only the spiritual adviser but also the physician of his people, and thus was drawn especially close to his people by the fact that they all knew that his prayers accompanied his medicine, and in more than one case he labored not only with his medical books and theories, but did most effectual work on his knees, interceding day and night for those in whom he was interested. Coming thus so closely in contact



REV. CHRISTIAN SCHOWALTER.

with his people in their happy and their sorrowful experiences, he became a pastor in the true sense of the word. During this long period of service young and old, in the whole community, came to respect him, honor him, and love him.

His activities in the work of the church outside of his congregation were only bounded by the activities of the General Conference as such. Having been connected with the Conference from the time of its organization his acquaintance with the different branches of her activities was intimate. He will always be remembered as the efficient secretary of the Conference for many years, and

in connection with this, and by virtue of his office, as a member of the Board of Foreign Missions. Rev. Schowalter took especial interest in this branch of activity and during his work visited a number of Mission stations. When the school at Wadsworth was built, he served for some time as principal of the same and for nearly two years was connected with the institution.

When, in 1904, his physical condition compelled him to lay down the active work in his congregation, his work and influence by no means ceased. He continued to be the adviser of the congregation in all matters of importance and yet occasionally he would preach to his people, when his strength permitted. With a fortitude born of grace, he bore his sufferings during the two and one-half years that intervened between this and his death. Although being at times an intense sufferer, he bore it patiently and even cheerfully, and became a source of inspiration to all who came in contact with him. When he could no longer visit the sick and the afflicted of his people, he wrote letters to them so full of helpful and comforting suggestions, that they became a treasured possession. He retired as usual on the evening of April 12, 1907, and apparently went to sleep, but awoke on the other shore. On Tuesday, the 16th, he was laid to rest in the cemetery adjoining the church in which he had for so long a time preached the gospel. The funeral services were conducted by the present pastor of the church, Rev. P. P. Hilty, assisted by Rev. S. M. Musselman, of Wayland, Iowa, and by several pastors of the neighboring churches. A large throng of people were present to testify to the respect and admiration that the community felt for him.

Christian Kaufmann

Born, March 6, 1840
Died, August 14, 1907

Christian Kaufmann was the son of Jacob Kaufmann, a carpenter by trade, and was born in Rouvena, Russia. His mother died when he was but six years of age. He was thus left without a mother's care when it was most needed; yet, it was his good for-

tune to grow up and develop into manhood under strict Amish discipline. Without means or opportunity for an education and the need of close application to work to gain an honest livelihood, he was forced to battle with life without the advantages of educational training. But Brother Kaufmann was a practical, tactful man, a keen observer, and capable to adapt himself to conditions as he met them. He was a born leader. His noble qualities of manhood,



BRO. CHRISTIAN KAUFMANN

his deep sense of right and justice, together with sound judgment, gained for him the confidence of all with whom he came in contact. Hence it is readily seen how as a young man he became a strong leader among his people. In 1874 he joined a colony and came to America, that he might fully enjoy religious liberty and be exempt from military service. On this eventful journey he was prominently recognized as a leading spirit among them, and ever afterward continued as an acknowledged counselor among his people in both temporal and church affairs. On September 3, 1874, his colony reached Yankton, South Dakota. Here he

lived and prospered on a rented farm for nearly three years, and then with a number of his brethren located near Freeman, S. D. Here he assisted in the organization of the Salem Mennonite Church, and in May 1878, he was chosen as one of its ministers, and ten months later was ordained to the office of Elder. In later years he was also chosen elder by the churches at Loretta, S. D., and Wisner, Neb.

Brother Kaufmann was likewise a leading factor in the organization of the Northern District Conference, and frequently served as its presiding officer. Much of his time was devoted to the Home Mission Work of this conference. In the General Conference he was always a prominent and active participant, and nearly always identified with the work of the conference as a member of one of the standing committees. Responding to an urgent call, in June 1906, he visited the churches in North Dakota, and, while engaged in the work here, he took seriously ill, and after seventeen days of great suffering, the Lord in mercy delivered his faithful servant from toil and sacrifice to enter into rest and peace as a just reward for unstinted service in the Master's vineyard.

Modest and unassuming in life, fearless and forceful in preaching, kind and loving in the exercise of authority, he endeared himself to all, young and old alike. When the last sad rites in loving memory of the faithful pastor were performed in Salem church, an audience, unprecedented in numbers, had gathered to pay a loving tribute to the memory of the beloved pastor, and to bear silent witness to noble worth of the character of the man. "Blessed are the dead which die in the Lord."

John Ulrich Berge

John Ulrich Berge was one of the earliest settlers in Lower Salford township, Montgomery county, Pennsylvania. He purchased a tract of two hundred and fifty acres of land in 1726, and there is reason to believe that he had been in America for several years previous to that date.

He was a Mennonite and lived in a community where a number of his co-religionists resided, and although the congregation in

Skippack was organized as early as 1718, the need for a church nearer to the Mennonite settlements in Salford and Franconia was soon felt and the Salford congregation was organized in 1738, and that in Franconia in 1763.

As John Ulrich Berge was a settler in Salford as early as the year 1726, if not earlier, he was most probably a member of the Skippack congregation until the time when the Salford congregation was organized and a meeting house erected about a mile from his home.

October 4th and 5th, 1738, Henry Ruth and Magdalena, his wife, deeded ten acres of their land to Bishop Henry Funk, Rev. Dillman Kolb, Christian Moyer, Jr., and Abraham Reiff. January 25th of the following year, these four trustees signed a deed in which they transferred the meeting house, graveyard and land to sixteen of the members who are to hold it in trust for the purposes specified. These sixteen trustees were: Christian Allebaugh, Henry Ruth, John Ulrich Berge, John Wyeoman, Gerboil Clemens, Valentine Kratz, Jacob Clemens, John Reiff and Frederick Alderfer, of Salford; Christian Moyer, Sr., Andrew Swartz, Henry Clemmer, Jacob Hackman, Ulrich Hunsberger and Jacob Landes, of Franconia.

From this deed we know John Ulrich Berge was a prominent member in the Mennonite congregation at Salford from the time of the organization of the congregation and the building of the meeting house.

There are no records in existence of the membership of the congregation and we are obliged to rely solely upon the early purchases and transferences of land for our knowledge of the membership of the congregation.

No evidence has been found that either of the sons of John Ulrich Berge was an official in the church, though Heckler, in his history of Lower Salford township, states his belief (based on a statement in Funk's MIRROR) that John, the oldest son, was a minister in the Salford congregation.

Two of John Ulrich Berge's grandsons were ministers in the Mennonite church. John, the son of Isaac, was a minister in the Franconia congregation, and John, the son

of Christian, was a minister in the Salford congregation. The latter is still remembered by many persons living today, and is said to have been an exemplary man and a forceful and convincing preacher.

Nearly all of John Ulrich Berge's descendants, down to the fourth and fifth generations, belonged to the Mennonite church, and a large proportion of the later generations belong to the same denomination.

D. H. BERGE, M.D.,
Philadelphia, Pa.

Today's Work

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which he has given us as surely as he gives us daily bread. We should thank him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

Wholly in Touch with the Age

The leadership, which of right belongs to the Christian ministry, is not limited to any department or sphere of life, but involves the interpretation of the whole of life, an interpretation that will satisfy the true need of every life. For the Christian ministry represents Him who came not to destroy, but to fulfill. To be equal to such leadership the ministry must be equipped with every advantage of the age in which it ministers, and more than this, it must be wholly in touch with that age.—The Churchman.

Immortality

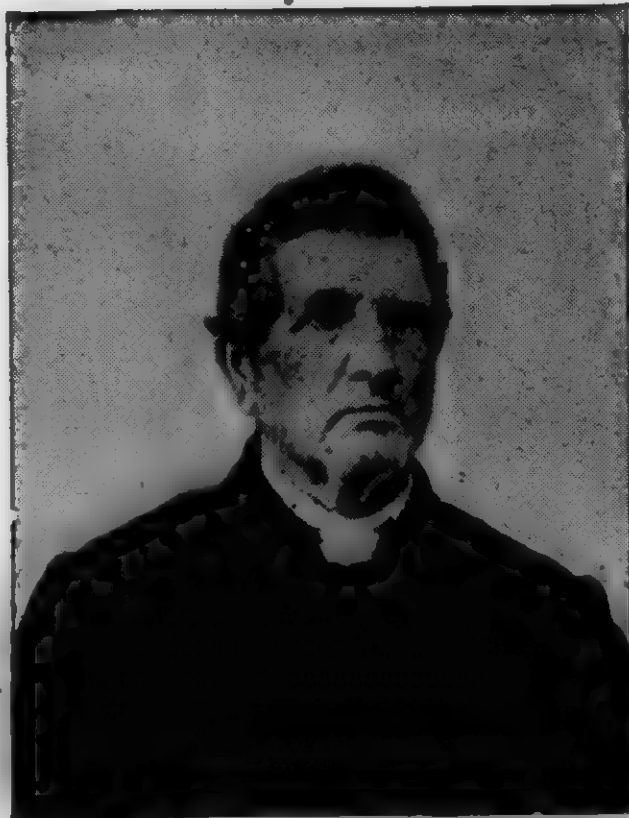
Nature supplies the corpse, and man the tomb,
But God the light of hope that quells the gloom.

Rev. John H. Oberholtzer

Teacher, Locksmith, Preacher and Publisher

The following article was compiled from an article prepared by Rev. N. B. Grubb, and published in the *Schwenksville Item*, and from an account published in Rev. H. P. Krebbiel's *History of the General Conference of the Mennonite Church*, and lately appeared in the *Pennsylvania-German Magazine*:

The success of great movements is often due to the efforts and abilities of a single person. This is true of the unification-movement among the Mennonites in



REV. JOHN H. OBERHOLTZER

America. The pioneer of this movement was John H. Oberholtzer, who did more than any other man to create and develop the spirit of unity in his denomination.

ANCESTRY AND EDUCATION—A BOY TEACHER.

Rev. John H. Oberholtzer was a great-great-great-grandson of Jacob Oberholtzer, who came to America from Switzerland in 1702, landing February 22, and whose wife was a daughter of John Krey and his wife Sydge op den Graeff, of Germantown. The subject of our sketch was born on a farm near Clayton, Berks County, Pa., January 10,

1809. His parents, Abraham and Susan Hunsberger Oberholtzer, were farmers and readily permitted their son to take advantage of the meager educational facilities the country then afforded. That he made good use of his time at school is evident from the fact that at the age of sixteen he was engaged as school-teacher. This was a quarter of a century before the free-school system was established and at a time when schoolhouses were few. Sometimes several neighbors would join their interests and engage a teacher for their sons. As for the girls, it was generally conceded that they did

used for his pigs, of which he always kept from thirty to forty head; the second floor was arranged for a schoolroom. Here John H. Oberholtzer taught school and gave instruction to the young Ritter boys. Other children of the neighborhood, upon the payment of a small sum, were admitted and shared the instruction. The Ritter boys naturally felt that they were at home and were entitled to first attention, and for them to claim special favors and rights was not an unusual thing. To deny them any favor asked for was to invite their ill-will, and by way of retaliation they would go



THE PIGSTY-SCHOOLHOUSE

not need an education to make good housewives. Sometimes a neighborhood would unite in the erection of a schoolhouse for a double purpose of having a school on weekdays and a preaching place on Sundays.

BAD SCHOOLBOYS AND HUNGRY SWINE.

About two miles north of Boyertown one John Ritter had a large farm and quite a number of sons. He conceived the idea that it would be best to have his own schoolhouse. This was about ninety years ago. For this purpose he erected a two-story building, the first story to be

down where the pigs' feed was kept and stir the swill-barrel. This, of course, was sufficient to arouse the thirty or more hungry pigs kept there, and their unearthly squeals would bring confusion and disorder into the schoolroom, which invariably resulted in the dismissal of the school for that period. The young teacher, finding that he was unable to cope with such difficulties and being utterly disgusted, finally resigned his position. He then went to learn the trade of a locksmith, while the Ritter boys finally carried it so far that it was im-

possible to secure a teacher for the school. The combination pigsty-school-house still stands, a silent witness of early genius and economy. Two miles to the east from this place, now the farm of Benneville Yoder, there is on the Landis farm another building of a similar character, where the late Rev. John Bechtel, also a Mennonite preacher, taught school about seventy-five years ago.

A SKILLFUL LOCKSMITH—PASTORAL CALL.

When Young Oberholtzer had learned his trade he established himself in a shop at Milford Square, where he made locks and did other smith's-work. He became very skillful and his lock's found a ready sale. In many dwellings erected at that time some of the German locks he manufactured are still found. He supported himself by his trade about thirty years, his ministerial labors and later journalistic enterprise being causes of expense to him rather than sources of income.

Determined to acquire a good education, Mr. Oberholtzer continued to improve every spare moment in the pursuit of knowledge, and as a young man he became an able writer and speaker. Meanwhile he united with the Mennonite Church at Great Swamp, which called him at the age of thirty-three as assistant to their aged pastor, Samuel Musselman. The latter lived only a few years longer, and then the whole charge fell to Oberholtzer. He entered upon his calling with all the fervor of his soul and performed his work, as was then the custom, without pecuniary recompense. He was a fluent, fascinating speaker and became one of the ablest and best known ministers in his Church. With much self-denial and great self-sacrifice he gave himself to his pastoral labors, not only within the limits of his own denomination, but in ready response to any call, from whatever source it might come.

ORGANIZING A SUNDAY-SCHOOL.

His life-motto ever was "Forward."

As teacher he had learned the value of instruction and training. Almost the first advanced step he took was to organize his young people for systematic instruction in the Word of God. For this purpose he met them on Sunday afternoons and to aid in this work he republished a catechism formerly used in Canada. Later on this catechetical instruction was extended to all children and the work gradually developed into a Sunday-school. This the oldest Mennonite Sunday-school in America was organized in the spring of 1857.

A PIONEER IN RELIGIOUS JOURNALISM.

Reverend Oberholtzer early recognized the value of the free use of printer's ink as a means of spreading the gospel truth, in connection with the pulpit, for the upbuilding of the Church. No church-periodical of any kind then existed among the Mennonites. With Oberholtzer the recognition of the want meant the effort to supply it. With sublime heroism he purchased with his own hard-earned and much-needed money a printing-press and set it up in his locksmith-shop. He learned to set type and, in addition to his ministerial and business duties, began to publish a paper. June 9, 1852, he issued the first number of the first Mennonite periodical published, under the title, *Religioeser Botschafter*. He did all the work of this publication himself; he was author, editor, compositor and printer. It required herculean efforts to accomplish all he had undertaken. He says somewhere that not infrequently he labored whole nights in the printing-office, without allowing himself any sleep, that he might supply the people with Christian literature. He continued to edit this paper, the name of which was afterwards changed to *Christliches Volksblatt*, until 1868. The direct result of this publication was to form a closer bond of fellowship between the scattered bodies of the Church, and a united effort for advanced education and missionary work at home and abroad.

ORIGIN OF EASTERN DISTRICT CONFERENCE.

Soon after entering the ministry Oberholtzer saw that the meetings of his brethren in that section were barren of good results, largely for lack of system and aim, and because no records were kept. To improve the situation he drew up a constitution, which he submitted in 1847 to the Franconia Conference. This body, fearing the innovation, refused even to consider the proposed constitution and by a majority vote excluded Oberholtzer, with sixteen other ministers who had supported his plan, from their council until they should recant. This they would not do, for they were not guilty of any error. They determined to organize themselves under the rejected constitution and did so October 28, 1847. Of this organization, now the Eastern District Conference, he for many years was the leading spirit. He lived to see it thoroughly established and greatly increased, until it became by far the most efficient element in Mennonite life in eastern Pennsylvania. When in 1872 he resigned as chairman of the Conference, a position he had held almost from the beginning, a resolution was passed by which his brethren "recognized and appreciated the blessings God had showered upon them thro' him and in gratitude besought the Lord richly to bless him."

ESTABLISHMENT OF GENERAL CONFERENCE.

Oberholtzer had never desired separation and at all times sought to restore unity. In 1860 he made a special effort in this direction by publishing a little book in which he gave some account of his life, gave reasons why he should not have been excommunicated, and in a truly Christian spirit made overtures for a restoration of brotherly relations. He wanted harmony and co-operation, not division. About this time the general-conference movement, begun in Iowa, came to his attention. He promptly supported this movement through his paper, attended the next meeting of Conference in 1860, and served as its president many years. Through him the Eastern Con-

ference joined in the new movement and gave it strength. Through his paper the movement was brought to general attention, and by his skill as an organizer it gained form and stability.

A SUPPORTER OF SCHOOLS AND MISSIONS.

Oberholtzer earnestly supported all the early undertakings of the General Conference. The school at Wadsworth, O., gained much from his personal influence and resourceful mind. He became one of the first members of the Mission-Board, continuing in this position until 1881 and helping to establish the mission among the Indians. He was always an earnest supporter of missions.

When Oberholtzer had reached his sixty-fifth year, his strength began to fail and he gradually withdrew from active work; yet his interest in the cause to which he had devoted his life never ceased. At the ripe old age of seventy-five he attended the General Conference held in 1884 at Berne, Ind. Three years later Conference met in his own church in Pennsylvania. This was the last session he attended of the body he had helped so much to create. He was greatly pleased to see the spirit of brotherhood so much increased and the participation in the cause so largely multiplied. As late as October, 1894, when past his eighty-fifth year, he spoke at an evening service in his home church; but after this his strength rapidly failed.

Although Oberholtzer preached for fully half a century without any thought of pecuniary remuneration, it was he who first and always advocated the choice of strong young men for the ministry, that these should be thoroughly trained for the work, and then given a liberal support by the people whom they serve. It is therefore not strange that in the matter of higher Christian education, under the auspices of the Church, he always stood in the front-ranks.

HIS DEPARTURE AND GRATEFUL MEMORY.

At the age of eighty-six he had become quite feeble and was patiently waiting for deliverance from the body. On the

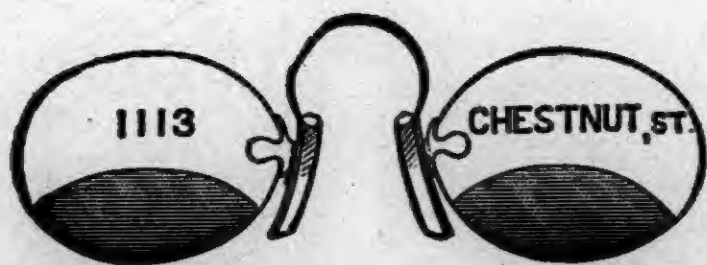
fifteenth day of February, 1895, while sitting on his couch in conversation with a few friends who had called to see him that morning, he asked for a drink of water. Having taken the drink he thanked them for it, then he said: "Now I die." He laid his head on the pillow and resigned his spirit to Him who gave it. His remains were interred five days later in the cemetery of the West Swamp church. Though no great monument marks his resting-place, a grateful denomination will increasingly appreciate his great and noble life.

Nothing is more deplorable than the feebleness, the placidity, the limpness of purpose of many of our youths. They live at haphazard. They live from hand to mouth, without reverence, without purpose, without self-denial, without force. They are all straw. They have no iron in them. They would like distinction very well if it dropped into their mouths. But they lack the manly fiber, the stern self-control, the never-wearied patience, the inflexible determination, the unwavering adaptation of means to ends, by which success is won.

MINISTERS OF THE GENERAL CONFERENCE

Aeby, Jacob, Ranson, Kansas.
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 Albrecht, Franz, Beatrice, Neb.
 Allebach, H. G., Green Lane, Pa.
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 Baer, J. B., Bluffton, Ohio.
 Balzer, Peter, Goessel, Kan.
 Balzer, Abraham, Hillsboro, Kan.
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 Bartel, H. H., Hillsboro, Kan.
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 Buller, P. P., Goessel, Kan.
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 Goering, John C., Moundridge, Kan.
 Gottshall, H. S., Lansdale, Pa.
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 Lehman, John C., Topeka, Ind.
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Linscheid, G. A., Busby, Montana.
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 Ummel, Abraham, Ranson, Kan.
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 Voth, P. R., Goteba, Okla.
 Voth, J. J., Upland, Calif.
 Voth, H. R., Newton, Kan.
 Waltner, John, Menno, Washington.
 Wedel, C. C., Canton, Kan.
 Wedel, C. H., Newton, Kan.
 Wedel, F. F., Canton, Kan.
 Wedel, Peter B., Moundridge, Kan.
 Wedel, Tob. B., Menno, Okla.
 Wiebe, Herman, Beatrice, Neb.
 Wiebe, J. G., Coy, Okla.
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